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January, 1949

Vol. 31 No. 1

WORLD CALL

International Magazine for Disciples of Christ

The Cover

All the students in the campus picture on this month's cover are men. Not in years has there been in American colleges and universities such a preponderance of male students over the "coeds" who had the scene all too much to themselves a short time ago. The title given to this picture by Religious News Service is, "Scholars Are Men of Peace." This issue of WORLD CALL gives emphasis to the cause of Christian higher education, featuring articles by Henry Noble Sherwood, Riley B. Montgomery and Howard Elmo Short, in addition to the regular department, Classroom and Campus.

Hidden Answers

1. In what foreign field of Disciples of Christ celebrating their 50th anniversary is there a church of 77,000 members?
2. What is the student's "total college assignment," according to the president of Lynchburg College?
3. How many groups of graduate students for the ministry are pictured in this issue? At what centers are they located?
4. Where is Ginling College and when was it founded? What is its newest department?
5. What work did Shozo Endo begin in Japan, and how has it developed?
6. What has given the China missionaries reason to hope for the Soul of China?
7. If the pigs did not go to market, where did they go?

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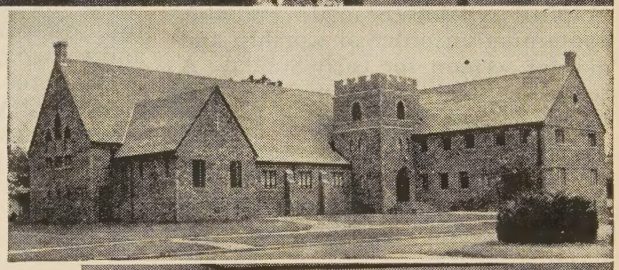
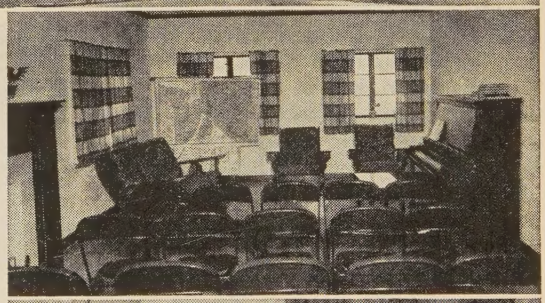


More People Are Attending Church in Edmond, Oklahoma



A worshipful new sanctuary plus efficient educational and administrative facilities—these are the effective tools aiding the First Christian Church of Edmond, Oklahoma, Owen W. Reece, Minister, as it carries on a growing Christian ministry.

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Global Highlights

News of the World Through the Eyes of the Church

"Ministry of the Word" Project Launched

INDIANAPOLIS, IND. — Because on any given Sunday more than 3600 churches of the Disciples of Christ do not have a minister in the pulpit, a project, entitled "Ministry of the Word," has been prepared by the department of church development and evangelism of The United Christian Missionary Society and is now being promoted for use by churches that are pastorless or which have only part-time preaching.

In making the announcement here, Willard M. Wickizer, executive secretary of the department, stated that each month a mimeographed syllabus is made available containing an order of worship and a brief sermon for each Sunday. A service charge of $5.00 per year will be made each congregation for the use of this material.

Mr. Wickizer says "it is hoped that ultimately as many as 2000 of our churches will use this material."

Churches interested in this service may write to their state missionary society or to Edwin L. Becker, national director of town and country churches of The United Christian Missionary Society, 222 Downey Ave., Indianapolis 7, Ind.

Board of Religious Film Association Meets

CHICAGO.—Six new branch libraries and a new major depository were authorized by the board of directors of the Religious Film Association meeting here recently. According to W. L. Rogers, executive secretary, the goal is to establish a sufficient number of libraries to provide overnight service to every church in the United States.

Three additional church agencies were added to the membership of the Association at this meeting: Council on Finance and Promotion of the Northern Baptist Convention, the Friends Book and Supply House, and the Missions Council of the Congregational Christian churches.

C. D. Pantle, general manager of The Christian Board of Publication, was named chairman of the Board of Directors. Mr. Pantle represents the Disciples of Christ both on the executive committee and the board of directors of the Association.

ICRE Annual Meeting Planned for February

CHICAGO.—Nearly 150 speakers and discussion and worship leaders are included in the six-day program of the 27th annual meeting of the International Council of Religious Education to be held February 6-12, 1949, at Columbus, Ohio, according to Dr. Roy G. Ross, general secretary.

More than 1,200 religious educators, representing 40 denominations and 673 councils of churches from all parts of the United States and Canada, are expected to attend.

Headline speakers will be Dr. Henry P. VanDusen, president of Union Theological Seminary, Dr. Luther Wesley Smith, executive secretary of the Board of Education and Publication of the Northern Baptis Convention, and Charles P. Taft first lay president of the Federa Council of the Churches of Chris in America, who will speak at th annual Council dinner.

Christendom to Merge with Ecumenical Review

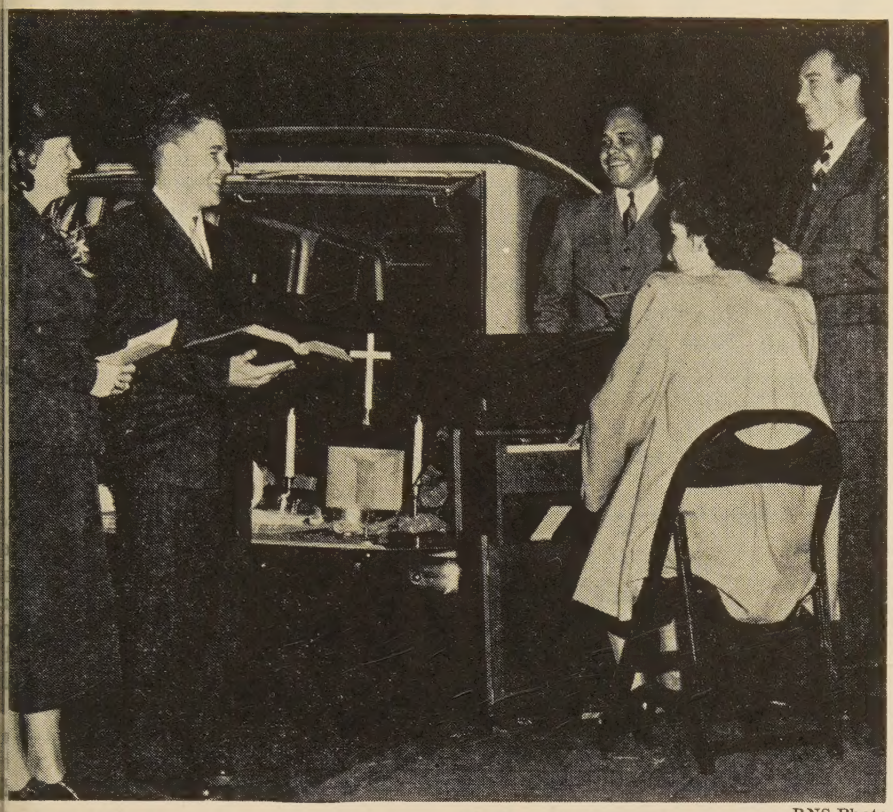
NEW YORK (RNS). — Merger o *Christendom,* a quarterly publishe here to serve the cause of Christia unity, with *The Ecumenical Review* a new official organ of the ecumeni cal movement, was announced b the New York office of the Worl Council of Churches.

The *Review* will be issued from Geneva, world headquarters of the Council, but H. Paul Douglass, editor of *Christendom,* will continue as an associate editor of the new combined publication.

The autumn, 1948, number of *Christendom* will be the last published under that title.

RNS Photo

Miss Ruth Miller, administrative assistant of Committee for a Christian University in Japan, discusses plans of her group with Dr. Michio Kozaki, moderator of the Church of Christ in Japan. Dr. Kozaki recently described his country as being on the threshold of becoming a Christian nation. The University committee is sponsored jointly by the Federal Council of Churches and the Foreign Missions Conference of North America.



RNS Photo

rs. Norman Vincent Peale (left), chairman of Migrant Committee of the Home ssions Council of North America, joins four field workers around station wagon esented to them. Workers will use car in field operations among nation's migrant rkers. Car's equipment includes portable organ, portable altar, religious materials, recreational and sports equipment.

rs. Sibley Re-elected ead of Church Women

MILWAUKEE.—Mrs. Harper Sibley, Rochester, N. Y., was elected to r third term as president of the nited Council of Church Women the group's biennial assembly re. Mrs. Abbie Clement Jackson, Louisville, Ky., was named rerding secretary to succeed Mrs. rgil A. Sly of Indianapolis, Inana; and Miss Gertrude Vint of ew York, was elected treasurer.

Announcement was made of the pointment of Mrs. W. Murdock acLeod of Atlanta, Georgia, as exetive secretary to succeed Mrs. uth Mougey Worrell of Columbus, hio, who has retired (see picture page 24).

Mrs. D. F. Jorgenson, a member of e First Christian Church, Alhama, California, was elected as one the vice-presidents.

rents Must Become hief Religion Teachers

SAN JOSE, CAL.—Christian parents ust become the chief teachers of ligion in this country, according to r. John B. Ketcham of the Interational Council of Religious Edution.

Speaking at the fifth annual Convocation on the Church in Town and Country here, Dr. Ketcham described the family as the greatest educational influence in the religious shaping of life.

"The home is still the most influential teacher," he said, "but its teaching is too seldom definitely and effectively Christian. In all too many cases today, the home has virtually abdicated as a purposeful Christian teacher. Most of the responsibility has been shifted to the church."

In this connection, he warned that the best church school could not take over the whole job of Christian teaching, but could only supplement the influence of the home.

Three hundred were registered for the conference; twelve of them were Disciples, including Principal A. L. Haddon of New Zealand.

Special Days

January

Jan. 2-9 Week of Prayer
Jan. 16 Christian Higher Education Day
Jan. 30-Feb. 6 Youth Week

February

Feb. 13 Race Relations Sunday
Feb. 20 Crusade Sunday
Feb. 20-27 Week of Compassion

Nolde Accepts Post With World Council of Churches

NEW YORK CITY.—Dr. O. Frederick Nolde, prominent Lutheran churchman, has accepted the portfolio for International Affairs in the Secretariat of the World Council of Churches, it has been announced by the World Council's office here.

Dr. Nolde will retain his post as dean of the graduate school of the Lutheran Seminary in Philadelphia. As director of the commission of the churches on international affairs, established jointly by the World Council of Churches and the International Missionary Council, Dr. Nolde has for the past two years worked closely with the United Nations' Human Rights Commission and Trusteeship Council on matters of religious liberty. He was a consultant to the United States delegation at the formation of the United Nations in San Francisco in 1945.

First Russian Orthodox Academy in U. S. Opens

NEW YORK (RNS).—St. Vladimir's Orthodox Theological Seminary and Academy, which will be housed in an annex of Union Theological Seminary, was formally opened here. The Academy is the first Russian Orthodox establishment of its kind in this country.

Inaugural ceremonies were presided over by Dr. George Florovsky, formerly of the Orthodox Theological Academy in Paris, and now a member of St. Vladimir's faculty.

Commenting on the significance of the new venture, Dr. Florovsky said that "all reaches of the Orthodox tradition can be discussed and consummated only in a standing intercourse with the whole of the Christian world."

"The East," he said, "must face the challenge of the West, and the West, perhaps, has to pay more attention to the legacy of the East, which, after all, was always meant to be an ecumenical and catholic message."

Federal Council Faced Six Major Issues

CINCINNATI.—More than 500 Protestant leaders in the United States and Canada attended the biennial meeting of the Federal Council of Churchs here, Dec. 1-3.

Six issues of major concern to the 25 member churches of the Council were given. These were: the development of a greater lay participation and leadership in the church; ministry to older people; plans for the

United Evangelistic Advance; programs and policies of the church in the field of human rights; responsibility of the church in dealing with juvenile delinquency; and responsibility of the American church for displaced persons and overseas aid.

Reviews of the international situation from the church standpoint were given by John Foster Dulles, foreign policy expert; and Leighton J. Stuart, Ambassador to China.

Charles P. Taft, Council president, presided at the meeting. It was the first time in the history of the Council that a layman has presided at a biennial session.

Chao Predicts Universal Church in 30 to 50 Years

SHANGHAI (RNS). — A prediction that "the universal church may come within thirty to fifty years" was made here by Professor T. C. Chao, dean of Yenching University's School of Religion, at the 13th general meeting of the National Christian Council of China. Dr. Chao is one of the six presidents of the World Council of Churches.

"We in the churches," he said, "are unsophisticated, perhaps, but we cannot understand why each sect cannot carry over into one church the riches of its own heritage. In times of peace, diversity is a luxury. In times of trouble, disunity is a menace and a sin against God."

Student Christian Council Met in Lawrence

LAWRENCE, KANSAS. — The first quadrennial conference of the United Student Christian Council was held here December 27-January 1 on the campus of the University of Kansas.

The Disciple Student Fellowship, Rhodes Thompson, president, participated, holding some sessions apart from the general meetings, at which time plans for the Disciple quadrennial, to be held in 1949, were made. One session was held jointly with the Baptist Student Fellowship.

John McCaw, director of student work, department of religious education of The United Christian Missionary Socity, served as program coordinator for the United Christian Council in this gathering.

Sunday School Gains Recorded in Czechoslovakia

GENEVA.—According to a report from Dr. Adolf Novotny, secretary of the Sunday School Association of Czechoslovakia, Sunday schools show a "big increase." The greatest gain was shown by the Czech Brethren church.

Over 500 Sunday school teachers and youth workers attended a Teachers' Training Camp held at Comenius this past summer. Meanwhile, a special course for Sunday school workers attracted delegates from all Protestant denominations, as well as a number of teachers of religion in public schools.

Council of Churches Planned in New Mexico

ALBUQUERQUE, N. M. (RNS).—The first New Mexico Pastors' Convocation took steps here toward organizing a New Mexico Council of Churches by adopting a propose constitution. Fifty delegates re resenting six denominations par cipated.

The constitution would "provi an interdenominational agency f cooperation of the churches in eva gelism, Christian education, comit social relations, united worshi world Christian fellowship an other services as may achieve mo effectively the objectives of the Chri tian religion."

The constitution also states th council "would study religious nee of New Mexico and devise plans" f meeting them.

Beneath the Spire

DIRECTOR of the Mexican Christian Institute, San Antonio, Texas, is E. G. Luna, a native of Mexico, born at Aguascalientes. While quite young he came to Texas, graduated from the Texas Mexican Industrial Institute at Kingsville and from Texas Christian University. Before he became a member of the Mexican Christian Institute staff, he worked in Mexican consular service.

Mr. Luna

His work as director of this Christian social center is recognized by social workers of his city to be outstanding in the approach to the problems of 16,000 persons of Latin American ancestry living near the Institute.

* * * *

ATTENTION to two grandchildren (in this instance, Suzanne and Douglas White) would occupy most of the time of many women. Not so with Mrs. Fred H. White! A fourth generation Disciple and a member of Buffalo's Central church, Bernice White has always given of her time devotedly to Disciple work: four years president of the Women's Missionary Society of New York and New Jersey; member of Board of Trustees of Disciples Association of Chautauqua; o Board of Managers of Emily Flyn Home, and a member of Nationa Crusade Committee.

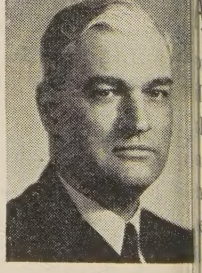
Mrs. White

For ten years she has served a executive secretary of Council o Church Women of Buffalo and Eri County; is active in the New Yor State Council, and the United Cou cil of Church Women, serving as it first recording secretary, which o fice she held for five years.

A modest but very efficient an dynamic Christian leader!

* * * *

ARTHUR C. RAGSDALE, pres dent of the National and Mis souri State Laymen's Leagues, is pro fessor and chief of the departmen of dairy husbandry, University o Missouri, where he graduated wit a B. S. in agriculture in 1912. I agricultural education, he has been interested particularly in the fields of growth, nutrition and dairy cattle breeding with some attention to public health problems.



Mr. Ragsdale

Though a native Missourian, he went to New Jersey and married Clara Allen Geb hardt of Clinton. They are the par ents of three daughters. He particu larly enjoys automobile traveling and he and his family have visite practically every state in the Unio with trips to several sections of Can ada.

—BELL RINGE

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

Louise Moseley, *National World Call Secretary*

Contributing Editors: C. E. Lemmon Edgar DeWitt Jones James A. Crain Henry Noble Sherwood

OLUME XXXI JANUARY, 1949 NUMBER 1

After Thirty Years

N December 31, 1948, World Call completed a period of thirty years of service as an *International Magazine for Disciples of Christ.* With s issue we set forth on our thirty-first year.

Thirty years ago, with the January number of 1919, r first editorial sentence from the pen of W. R. arren was:

"This magazine is meant to be a channel through ich the call of the world's supreme needs and the allenge of Christ's supreme leadership may reach e people of God."

World Call of 1919 was the result of seven years of dy and conference which brought together five gazines, each of which had been the voice of a ecific cause of the church. These causes and others ve through these years had a common voice in this gazine. It has sought to stand for the total outreach the church. From the beginning, World Call saw e church's field as more than geographical. Referg, in that first editorial, to the mission of the church said, "We must Christianize the whole range of every tion's life, especially our own." After thirty years, is remains the central purpose of World Call.

The Christian Movement and China

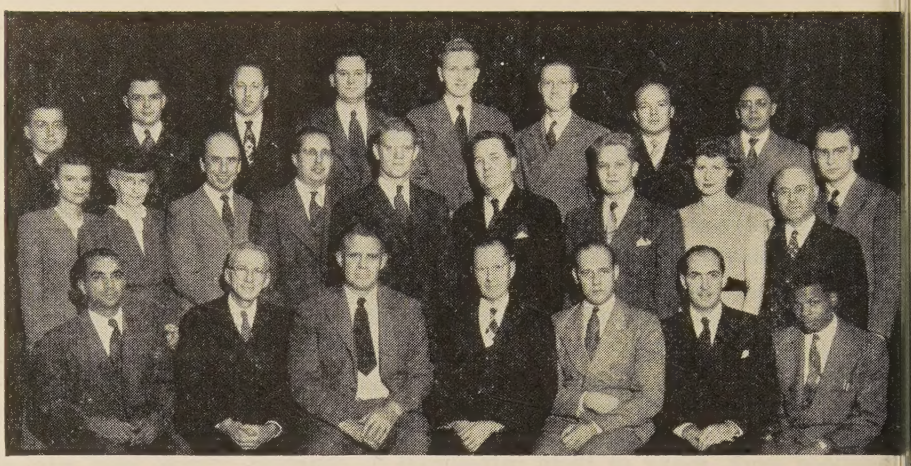
A REPORT is carried on page 14 of this issue concerning the removal from danger zones in China of me of the mission personnel of The United Christian issionary Society. It is hoped that developments in ina may take a turn for the better and that these ay return. However, it would be unwise to ignore e dangers which exist and the possibility of greater ril in the offing.

It will be borne in mind that the evacuations were ade on advice of representatives of the American govnment and that the decisions were those of all the issionaries together in conference. It is noted furer that various members of the staff are remaining carry on the work in cooperation with the capable inese leadership. If every one of the missionaries ere to leave, the work of the Christian church would on, though there is no question as to the loss which ould occur.

American Christians need to remember in this period that the cause of Christianity in China—or elsewhere for that matter—does not depend upon the military or political ascendency of any particular group or party. Nothing could be more harmful to the Christian movement than to identify its fortunes with those of a political group. For a long time, many who know and love China best have urged that Americans do not make such a mistake with respect to the government of Chiang Kai-Shek. Indeed, these have advised that aid from America be given, not to bolster the disintegrating military power of a corrupt government, but to support definite projects for the rebuilding of the life of the people. It should be added that, while such people see no hope in the present demoralized government of China, they also see none in the enemies of Chiang. The point is that an effort on the part of a foreign power to give military support to one of two factions in any country is doomed to failure and is likely to end up with the intervenor becoming the target of the ill will of all concerned. The only aid that can really help is aid to the people.

The seriousness of the plight of Chiang cannot be minimized. A trusted American observer in China who has always had sympathy with the Generalissimo, rather than with his adversaries, has written recently of the mood of impending doom which grips the people. He places great responsibility for it all on Chiang's shoulders and observes, "Chiang admits his worry. But to what end does he worry? He continues to maintain and to appoint, in the main military positions, men whose unworthiness has been thoroughly demonstrated and who nowhere command respect."

THE cause of Christianity in China is not to be linked up, then, with the outcome of internal political strife. That is something China will have to settle for herself. And such settlement can only be delayed by foreign intervention. Christianity's hope is in the "reservoir of good will" of which Wendell Willkie spoke. Political maneuvering and military intervention can only cause that reservoir to run low. Hands of friendship in constructive aid and in the spirit of the Christian missionary movement will build up its reserves. It was belief in this principle which moved



Graduate students of the College of the Bible, Drake University, Des Moines, Iowa, with Dean Seth W. Slaughter and members of the faculty.

intelligence and zeal in the promotion of their common purpose. Colleges with no secularized hurdle to surmount may point with pride to the direction in which they are traveling; churches with no inquisitional court to limit their quest for truth may rejoice in their intellectual freedom. The church-related college and the college-related church fundamentally are one in the purpose and direction of their emphasis, namely, to bring all people to an acceptance of the Christian way of living.

What is needed is a closer fellowship between the college and the church. Let the problems and progress of the college come to the consideration of the churches in its area. Let faculty members speak in the pulpits. Let students tell youth groups about college ideals and activities. Let the department of music enrich the church with its programs. Let the president and other officers bring addresses to church forums and study groups. Let the college make the church conscious of its contribution to the processes that free men from ignorance and fear and enrich them with righteousness and good will. Let the college show the church that it belongs to those constructive forces that have lifted man from darkness to light.

Then the church will become more fully aware of the importance of higher education under Christian auspices. When this awareness exists the local congregation counsels with high school students about their college plans, presents to parents the advantages of the Christian college, and has a place in its budget for the church college of its area. It is this awareness that causes the local congregation to respond to the needs of its church college both in heart and pocketbook. Such a church will be well represented by students on the campus of its college and by bequests, large and small, in the treasury of its school.

Eight of the nine Disciple graduate students of the Vanderbilt University School of Religion, Nashville, Tennessee.

When college and church enjoy this fellowship, a deeper and enriching concept of Christian education will emerge. The college, rooted long and well in its church, will maintain this connection but will recognize and proclaim its Christian rather than its denominational heritage and values. The church, nourishing with pride its long support of its college, will with equal pride, point to its emphasis on Christian character rather than to its denominational connection. When this common emphasis is made by the church and college, sectarianism has not only lost a battle, it has lost a war. Then the prayer of Jesus for unity as recorded by John will have been substantially answered.

When we look at the pictures of the ministerial students now in our graduate schools, let us remember that these young men and women first felt the nurture of Christian parents; that they received the moulding influence of Sunday school and church; and that they had placed upon them the benediction of men and women about them who had a deep concern for the leadership of the churches. These influences are the grass roots of higher education.

These grass roots of Christian higher education grow under church auspices. They call for a committee in every local church to look after the interests of higher education, just as similar committees look after evangelism, missions, and stewardship. It was with this need in mind that Kentucky Disciples of Christ in a recent convention recommended a local church committee of this kind. In this way every congregation could lay the foundation on which to build a rich fellowship with the church college of its area and higher education in general. This would be a grass-roots approach to the cause of Christian higher education.

Graduate Students in Schools of Religion, Disciples of Christ Fall Semester—1948

Above, left: Graduate students of Disciples Divinity House, University of Chicago, with Dean W. B. Blakemore and Dean Emeritus Ames.

Left: Graduate students of School of Religion, Butler University, Indianapolis, Indiana, with Dean O. L. Shelton and faculty members.

☆

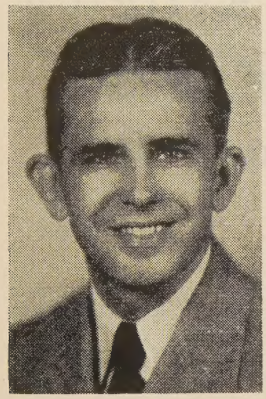
Left: Graduate students of College of the Bible, Lexington, Kentucky, with Acting Pres. Stephen J. Corey and members of the faculty.

☆

Left: About 60 per cent of the graduate students of Brite College of the Bible, Texas Christian University, Ft. Worth, Texas, with Dean D. Ray Lindley and faculty members.

Beyond the Curriculum

By HOWARD ELMO SHORT



Dr. Short is professor of church history at the College of the Bible, Lexington, Kentucky. This article is based upon a paper which Professor Short read before the 1948 meeting of the Board of Higher Education of Disciples of Christ. The College of the Bible is the oldest existing graduate school of religion in the brotherhood of Disciples of Christ.

THE Christian must look for and expect to find religious development everywhere. I cannot think of a situation into which a real Christian could get, of his own volition, that would not have its religious implications. He must be alert to the opportunities for Christian growth at every turn of the road and every moment of the day.

This goes for college students as well as for anyone else. Just as a game of golf can help to make a college president a saint or a sinner, depending upon the mind-set and the subsequent sand traps which are brought to bear upon the occasion, so the freshman can become a better person or a worse person while the senior scat-back, left over from last year's undefeated varsity, begins fall practice by using him for a tackling dummy. It all depends on how the frosh takes it! There surely is religious development beyond the curriculum, and the possibilities for it are far greater than we sometimes let ourselves think.

The phrase, "beyond the classroom," expresses even more clearly what I have in mind here. The *Bulletin* of Hiram College puts it this way:

"It is entirely a misnomer to label activities as extra-curricular. On almost all American campuses they have become the vital, life-centered adjuncts of the program of studies, a fact which is recognized by some schools by the term 'co-curricular.' Here the student works shoulder to shoulder with his associates." (Feb. 1948 issue.)

It is the use of the term "co-curricular" that interests me. This is the proper emphasis. I must say, however, that the writer's experience has been different than mine if he is convinced that such a proper emphasis exists on "almost all American campuses." Also, I would want to make sure that we did not over-emphasize the word "here," in the two sentences: "Here he has real opportunities," and "Here he works shoulder to shoulder." Let us be certain that equally real opportunities to work shoulder to shoulder should come "within the curriculum."

We are thinking of the word "religion" along broad, general lines for the moment, without attempting at all to exclude the more specific meanings the term may have for us. None of us would think of giving up the campus religious organizations, or the church sponsored foundations, or the local church groups. One might well confine himself to a discussion of how these should function in order to bring religious development, but I want to consider how tolerance, respect for persons, and belief in religious freedom can develop through activities further removed from such organized efforts.

There are many advantageous situations in these co-curricular activities which the classroom does not ordinarily produce, regardless of the teaching technique. Indeed, what we may hope for is that the two types of experience will complement each other; that neither will try to imitate or to compete with the other for the honor of Christianizing the student, except I assume that friendly competition would have good and practical results. Both the football coach and the Old Testament professor might be more careful.

When I was a freshman at Eureka I had rhetoric with Durward Sandifer, who was just beginning to teach. He scared me! He would peer over his black shelled-rimmed glasses and say things that made me feel as unimportant as I really was. Then I made the freshman debate team—when he ran out of material, that is. We made a trip to Carthage. It rained—very hard. On the way home someone began to sing, "In a little Spanish town 'twas on a night like this." And how Sandy sang! I wouldn't have believed it. The man was human! I don't suppose the affair changed him any, and I'm sure no one else remembers it. But forever afterward he has been a wonderful fellow, not only to be admired for his accomplishments and to be remembered for what he taught us, but also to be considered as a friend. I still feel very important when I walk up to the lobby desk in the State Department and say, "I would like to see Mr. Sandifer, please," and hear them say, "Yes sir!" without having to refer to the alphabetical index. I learned not to put too much value upon my own first impressions, but to look for the real person always, from a professor who sang, "In a little Spanish town," on a rainy night. I think this was a co-curricular, religious development.

I learned religious respect in the fraternity house. Eureka was "big-time" in basketball. So it came to pass that our house went to Athens and brought back Larry Sprouse, Jim Wells and Johnny Wasilewski. On their best nights they all looked like Big Ten players. Johnny stuck it out and later became a successful coach. And he was a devout Roman Catholic. Our common interests in the house brought us close together. At long last I learned that a Roman Catholic could be a good friend and a good man. True, I had worked with many of them in the Chicago factory; but looking back, I realize that there was more pity in my heart for those Italian and Czech boys

because of their lack of opportunities than there was real understanding and friendship. Here, however, was one on equal footing with me who was a popular athlete besides. So Roman Catholics entered into my rapidly expanding company of human beings, along with professors. I consider that a co-curricular, religious development.

We had a band, two bands, in Eureka in my student days. There was a college band, and a town band supported by taxation. The college band wouldn't have been much good, though, if Gimmy Graham, the barber, hadn't played trumpet with us; and 'Beans Kuyl, the mechanic, tuba; and Kenny Carr, the mail-carrier, trombone; and Alf Haecker, the hashslinger, snare drums. On the other hand, Bob and Bill Rhodes, Cy Gonigam and I liked to think that the town band wouldn't have dared to make a trip to Metamora without us. Whatever ability I had as a trombone player was due largely to my sitting beside Kenny Carr through those years, and to George Haecker, Eureka's bandmaster—fire chief par excellence, who first gave me confidence by letting me play a duet with Kenny. All this is to illustrate how I came to include townspeople in my rapidly expanding world of worthwhile beings.

Many other experiences come readily to mind. Added to those related, they convince me of the value of bands, organizations, debate teams, athletics and all. They must not be mere time-wasters, nor emotional escapes from the real world. We must be diligent to make them meaningful.

In Answer to the Bishops

An Analysis of the Catholic Attack on the Supreme Court Decision

By STANLEY I. STUBER*

THE statement of the Roman Catholic bishops in the United States on "The Christian in Action" is apparently a propaganda document of the worst kind. Any one who has read both the 8-1 decision of the Supreme Court on the Champaign school case, attacked by the bishops, and the statement of the bishops will see at once that the latter is biased and misleading—a dangerous weapon used for extremely selfish ends.

There are so many misleading statements in the pronouncement that it warrants a close examination to determine its real underlying nature. One has only to read the document twice to reach the conclusion that the bishops, instead of building up a case against secularism in education are, in fact, laying the ground for public support of their own parochial school system. They obviously want to use tax money to support sectarian religion. This the Court has ruled is contrary to the U. S. Constitution. In asking for a reversal of the Court's 8-1 decision they are demanding something which is distinctly un-American—the right "of a state to utilize its tax-supported school system in aid of religious instruction."

The bishops utilize about half of their long pronouncement attacking the decision of the Supreme Court, claiming that in ruling 8-1 in favor of the separation of church and state it had adopted "a novel interpretation"—that of excluding all religion from the government. As those who have read the majority and concurring opinions of the Supreme Court know, it did nothing of the kind. In fact it did just the opposite. It stated in so many words "to hold that a state cannot consistently with the First and Fourteenth Amendments utilize its public school system to aid any or all religious faiths or sects in the dissemination of their doctrine and ideals does not . . . manifest a governmental hostility to religion or religious teachings. A manifestation of such hostility would be at war with our national tradition as embodied in the First Amendment's guarantee of the free exercise of religion. For the First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere."

The eight justices stated that their ruling was not against religion, but against the violation of the Constitutional principle of the separation of church and state.

Justice Jackson, one of the majority of eight, made this point clear when he said, "One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared."

Separation of church and state is one of our fundamental principles. It is basic to our democratic system. It protects our freedoms. It frees religion from the control of the state, and it saves the state from the dictatorship of any church. The First Amendment is so essential to our American way of life that religious people particularly should do everything possible to safeguard it. That is exactly what the 8-1 decision of the Supreme Court does. It places both the state and church in their proper relationship.

Few will oppose the bishops' insistence upon religion in our national life. We do need more true religion in all phases of life. But this does not mean that we should turn our public schools over to the church. The church has a place of its own. Its influence should reach out into education, science and industry. Religion should have a much larger place in the homes of America. And our public schools should be more sympathetic toward religion. Even general courses on religion would be greatly beneficial. But if our public schools are to remain free, if "they are to remain the most powerful agency for promoting cohesion among a heterogenous democratic people," then they must be separated from any degree of ecclesiastical control. Thought-control, even of bishops, can be a very dangerous thing.

*Dr. Stuber is chairman of the Commission on Religious Freedom of the Baptist World Alliance and Director of Public Relations of the Northern Baptist Convention.

Students at Ginling College in Nanking, one of the thirteen Christian colleges in China, on their way to Monday morning assembly.

Ginling in Postwar China

By KATHERINE SCHUTZE*

ONE reads the words "Ginling Undaunted" and finds them to mean that the tradition of Christian education for Chinese girls continues at Ginling College—although inflation is so great that students must use both hands to carry money for fees for one semester; unheated classrooms and dormitory rooms cause students to seek comfort in sunshine, their hot-water bottles in their laps; empty laboratories and libraries and makeshift scientific equipment make study more than difficult; semi-starvation diet, with perhaps a bit of meat as often as twice each month—and for some students, only one meal a day—makes for physical and mental weakness. Indeed, one pauses in reverence when one learns of the fortitude of Chinese faculty members and students. Because of this storm of inflation, college professors now earn less than ricksha coolies. Many have used up their savings, sold ancestral property and family heirlooms, professional libraries and other valuable possessions in order to exist on salaries which do not have even 15 per cent of the buying power of ten years ago. These are not mere words—they represent suffering such as you and I can never imagine.

Perhaps one of the deepest joys in Christian service is the close contact one has with such noble, valiant souls. Who are they, you ask? There is Dr. Wu Yi-fang, one of the first graduates of Ginling and now its president, and who was recently appointed to the Advisory Board of the United States Education Foundation in China, the organization which will administer funds provided under the Fulbright Bill (which represents another instance wherein American action speaks louder than words). Then, there is Mrs. Wei-tsung New who has served on one of the United Nations Commissions and is now back in China as counsellor at the College. Scores of others, such as Mrs. S. F. Tsen, Dr. Lie En-Lan, Blanche Wu (who will be studying in America next year) could be added to the list.

More than 700 Graduates

In China of today and tomorrow, Ginling College with its remarkable achievements in academic, social and religious influences of the past is just another channel through which you and I are privileged to share in the Crusade for a Christian World. The college was founded in 1915 and Disciples of Christ have shared in its maintenance and in providing American faculty members. Our own beloved Minnie Vautrin who spent herself during the war for Ginling was our representative for many years. Since its founding, 727 women have been graduated, with the largest class numbering 63, graduating in June 1947.

In 1937, due to the exigencies of the war, the college was forced to go to the West where it continued as a guest on West China University campus for nine years. Not easy were those years, and the return to the home campus was neither rapid nor comfort-

*Miss Schutze, formerly a missionary to China, is a member of the staff of The United Christian Missionary Society's department of missionary organizations.

ole. The fall of 1946 found faculty and students isy converting the chaos of the war "into the re-embered order, beauty and efficiency of pre-war Gin-ng." Little furniture was left: only three of the irty-two pianos could be found; radiators, furnaces id plumbing fixtures had been removed; the hard oors were the only beds until some arrived from merica months later. Tables and stools for the din-g rooms were made from lumber torn out of ugly ooden structures that had been made by the in-iders from trees on the campus. A new start was ade, and once again, as Dr. Wu Yi-fang writes, "Gin-ng dreams a great dream for womanhood of China, id faith and courage will make the dream a reality."

Eighty Per Cent Rural

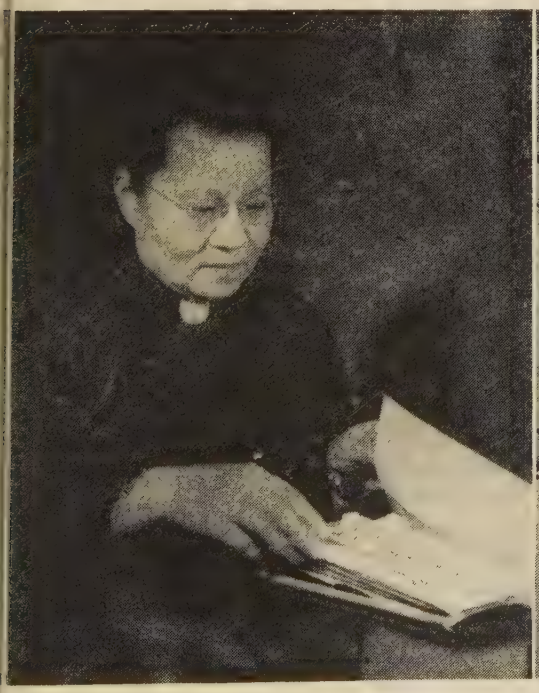
China, as we know, is a country where 80 per cent the people are farmers or are closely related to griculture. Accordingly, the interests of the rural ommunities have become one of the major concerns Ginling. At Shwen Hwa Cheng, a town of some 700 families located twelve miles from Nanking, oung women who are planning to become child id rural welfare workers, teachers and dieticians, are arning through practical experience at this Rural ervice Station.

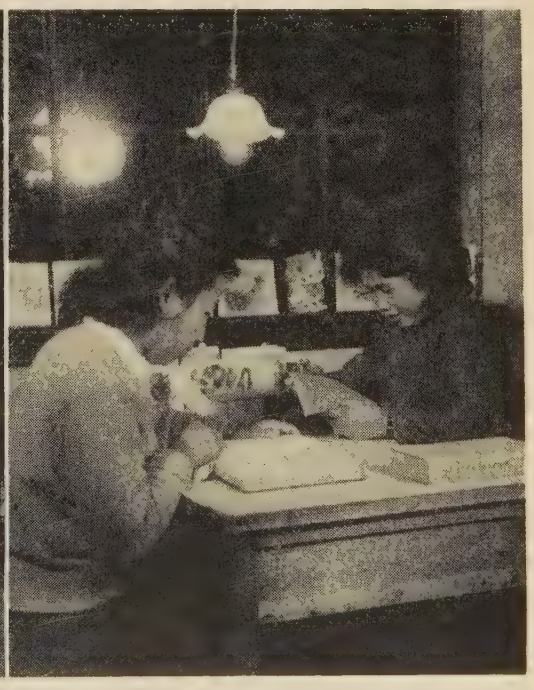
This place was chosen because it is in a typical ction where there is need for rural reconstruction ter the devastation of the war. At the feeding sta-on, between 250 and 300 children receive milk daily. nother 400 younger ones come with their mothers vice each week for a supply of milk which they take ome.

Classes are conducted for women where they are ught reading, writing, knitting, needle work, home economics, hygiene and civics. No, there are no literary clubs, for it is estimated that in China only between five and ten per cent of the women can read and write. A nursery school has been organized, parents' meetings held, and much winter clothing has been distributed. In the summer, five Ginling students carry on summer activities for children and women. The men of the area have become impressed in the achievements of these girls, so recently ventured to ask them for help, too. A reading room will be opened soon for them, and an agricultural student will give part time in assisting them improve their crops.

Villagers line up for their share of CNRRA-provided cloth at Ginling College's Rural Service Station at Shwen Hwa Cheng, about 12 miles from Nanking.

Ginling's newest department, home economics, was established in 1939 while it was still a refugee school in the West. It has become very popular, and now





President Wu Yi-fang of Ginling College (left) is one of China's foremost educators. A delegate to the 1945 San Francisco Conference, she was the first woman to sign the United Nations Charter. Dr. Wu was China's first woman college president. In the center picture a Ginling College student holds a pile of money required to pay her Spring term tuition fees which have been boosted to a staggering amount by China's spiralling inflation.

At the right, two Ginling students prepare tomorrow's assignments in their dormitory room. Some courses are taught in Chinese—others in English.

the increasing demands are being met for women with practical training as hospital dieticians, extension workers in homes and teachers of home economics.

Since its founding, the college has been active in various community services, and its Child Welfare Center across from the campus serves many needy children of the city. It also serves as a laboratory for students in the sociology and home economics departments. Children who attend the Center are selected by two case workers; activities are so planned that the whole life of the child is improved. The training is carried over into the homes and communities through parent participation in many activities. At the Center, hundreds of children receive help each month. Milk, cod-liver oil and bread is provided these children, pregnant women and nursing mothers. There is also a nursery school, a half-day school, and evening classes.

Practice School on Campus

To speak of the Practice School located on the campus is to be reminded again of the consecration of Minnie Vautrin, for it was one of her special interests. It prepares girls who wish to enter college and provides experience in directed teaching for many college students. The enrollment this year is 358, and more than half of the girls live on the campus. There is a great need for additional space for this program. Word has come from China that a Vautrin Memori Hall is being projected in an effort to solve the hou ing problem and to give expression of the deep a preciation the Ginling students have for the life Minnie Vautrin, the American Goddess of Mercy.

"Students," says Dr. William Fenn, "are China's hop and China's problem." China depends upon the kin of men and women the universities and colleges ca train. Of the 440 students enrolled this year in Gi ling, 176 profess to be Protestant Christian, three an Roman Catholic Christian, one is a Buddhist, thre are Mohammedans, and two are Hindus (daughte of the Indian Ambassador to China). But 255 pr fess no religious affiliation at all. Does that soun startling? Chinese students are feeling lost and ar lonely—there is no vision in the dark of hunger an dearth of necessities. Through the consecrated lives o the faculty—Chinese, American and British—many o those bewildered students will be led into "an abun dance of life."

The many social changes wrought by the wa place the Chinese women in a unique place in th constructive program for a New China. Throug the Crusade for a Christian World it is given to u to hold high the torch that will light their way int useful service and to "peace that passeth understand ing."

Missionary Personnel in China

MISSIONARIES of the Disciples of Christ mission in China were affected by national conditions in the closing months of 1948 even as they have been in the several periods of adjustment in that great country before this time. The United Christian Missionary Society has kept in close touch with the missionaries and reports on word as to their plans based on decisions reached in conference together, with other Missions, and with the best advice available from authorities. Some of the information as to individuals and families follows:

On Monday, November 22, Mr. and Mrs. Glyn Adsit and young son, and Mrs. Joe Smith and two boys left Shanghai aboard the transport ship, General Buckner, for San Francisco.

Mrs. Hubert Reynolds and three small children have arrived in Manila in the Philippines.

Mr. Reynolds and Joe Smith have chosen to remain in China, feeling they could help to carry on the program which the Mission is working out, even though it is not the policy of the Mission to approve the separation of families.

Mrs. George Cherryhomes has moved from Chuhsien to Nanking where medical care is available. She hopes to proceed to the Philippine Islands to be with her parents, Mr. and Mrs. Paul Kennedy, if transportation can be arranged.

Three serious problems made this evacuation necessary. First, there is a serious shortage of food, fuel and other necessities. Second, there is a serious financial crisis. Third, there is a strong probability that hostilities will bring this area under control of the Communists from the north very shortly.

Even in Nanking, the capital of the country, missionaries have for some time been unable to buy such things as bread and rice and flour. The cost of living has doubled in a single day. Restrictions have so limited the withdrawal of money from the bank that the daily amount did not even begin to meet the needs for any one of our stations.

All missionaries now in Nanking intend to remain there for the present. It is not known how Communist control would affect the program of Christian missions. Reports indicate that some missionaries have carried on a Christian program in Communist areas, but this has never been tried on as large a scale as would be required in Nanking with the several Missions now at work there and the large institutions already established. The National Christian Council of China believes it should be tried.

Other United Society missionaries in China, and planning to remain for the present, are Miss Lyrel Teagarden and Miss Pauline Starn in Nantung; Dr. and Mrs. Douglas Corpron, Miss Grace Young, Miss Wenona Wilkinson, Mr. and Mrs. O. J. Goulter, Miss Verla Elliott in Hofei; George Cherryhomes in Chuhsien; Mr. and Mrs. James McCallum, Dr. and Mrs. Lewis S. C. Smythe, Dr. and Mrs. M. Searle Bates, Mr. and Mrs. Walter Haskell and Miss Edna Gish.

Abandoned Babies of the Occupation

By ROBERT ROOT*

Hitsunosuke, whose two teeth show when he cries, has been in the foundling home opened by Tokyo Christians longer than any other child. When two weeks old, he arrived there in September, 1947.

IT was mid-January, and Tokyo is chilly in mid-January. But when passersby found the tiny baby, it was lying out in the open, beside the fence of a school. The dirty wrappings around it would hardly have kept it warm in a crib, let alone on the hard ground. Yet by its condition doctors estimated that this little newborn thing had lain there, abandoned, unnoticed, for six days!

As is customary in such cases, the boy was taken to the police station. In turn, officers turned him over to a little group of Christians who care about such children. They named him Shoichi and fed and nursed him. Miraculously, with their kind care for the past year, Shoichi has survived and grown.

This is not an isolated case, but one of many. Abandoning unwanted babies born out of wedlock is an old custom in Japan. But during the war in Japan, as in other parts of the world, sex morals deteriorated. Tough postwar conditions have made it impossible for many couples to marry and support children.

Besides, there is the peculiar condition of military occupation, largely by American armed forces. Undisciplined, profligate, irresponsible, many G.I.'s have lived with Japanese girls without any intention of marrying and then have disappeared into the distant vastness of America.

So more than ever before, innocent, helpless infants are being abandoned by unmarried Japanese mothers. In parks, in theaters, in rest rooms, in railway stations, they are being found—sick, dirty, emaciated, squalling, completely dependent on strangers. Many of them are half white or half black. An article in *The Saturday Evening Post* of June 19, 1948, says occupation fathers have left 1,000 to 4,000 illegitimate babies behind in Japan.

*American newspaperman who has just completed a journey of a year through Asia.

The Christians, who have taken care of little Shoichi started four years ago to plan the project which made this help possible. The staff of a Tokyo slum hospital started by a Disciple missionary observed that many foundlings were being turned to it constantly. There were not adequate facilities to care for them.

So the hospital director, a Japanese Disciple evangelist named Shozo Endo, suggested that a home be started. He was warned against the difficulties. Still, he went ahead. Today he admits it's been hard work but says he has "never been sorry."

The hospital is sponsored now by the *Kohokai* (Association for Benevolence), associated with the Kyodan, the new united Christian church of Japan. Now this association, with Mr. Endo's leadership, undertook erection of a foundling home at Yorii, a village which is a couple of hours from Tokyo by jeep.

Two suitable barracks of the Japanese military were found. Dr. Paul Mayer, of the committee of six of the Foreign Missions Conference, interviewed the occupation forces about getting the structures, and a Roman Catholic army captain arranged it. So the two barracks were pulled down, and then, in a scenic spot in a beautiful river valley, they were put up together as one building. The home was dedicated only a little over a year ago, on September 20, 1947.

Disciple Missionary Kenneth C. Hendricks and a young woman from the church in Tokyo try to amuse one of the foundlings in the home started by a group of Disciples of Christ.

Little Katsuo, in the crib at the left, was found in an underground room of a station in Tokyo. She was about two months old and had been cared for in the home for four months when this picture was taken in the summer of 1948.

The center has one large room, with many windows on three sides, for the numerous cribs. Off a little hallway are small rooms with typical Japanese sliding doors and grass mats on the floor. These have special purposes. One is a medical dispensary and examining room. In another, visitors, who have removed their shoes, squat on the mat to sip Japanese tea.

The *Post* writer says, "Most of the homes I have visited are dirty, shabby places." He would find this one a heartening exception. My visit was not expected, but I discovered this home fresh, neat, clean and airy.

Slowly the "population" of the home has grown to 12 babies. The parents of most of these were both Japanese. The very first baby to be taken was the child of an occupation soldier, and two "half-half" G.I. babies have come since. But two of the three have died. At the time of my visit, a fourth G. I. infant was expected. It had arrived already at a Tokyo hospital, and the mother, known to the home, wanted to turn it over. The soldier-father had agreed to marry her but then, like the others, he disappeared.

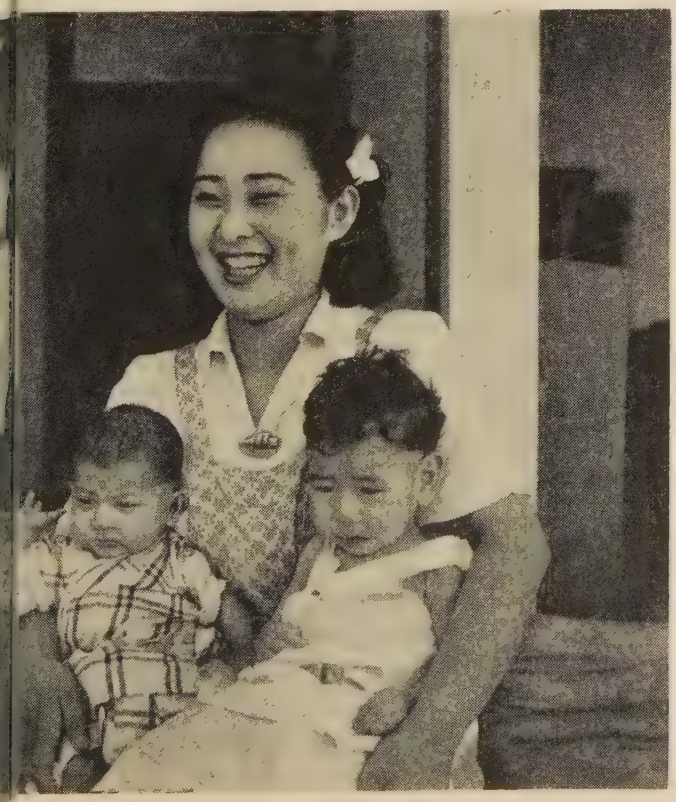
The one "half-half" child I saw at the home was a girl about six months old who had been given the name Kaoru. A passerby found her, when she was about a month old, outside an army camp at the nearby town, Omiya. Japanese police investigated and came up with the unlikely story that Kaoru's father is an American Indian G. I. That would seem to exonerate both white and Negro soldiers in this one instance, but in the general Japan picture, I got the impression that both colors are about equally guilty of delinquency.

Not all the babies have been abandoned. Two-month-

Below, Atsuko Akimoto, known as "Yoko," one of the helpers at the home, feeds goats which supply milk for the babies. The goats were presented to the home by the church-sponsored "Heifers for Relief" organization.

iko, who was found near a river in okyo, is regarded as an especially hotogenic child. Her name means Glory Child." She also came in Sep- ember, 1947, very soon after a group f Japanese Christians opened the home for foundlings.

elow, "Yoko," who helps at the home, giggles as she shows ff two of the little foundlings. The child on the left is Kaoru and is the daughter of a G. I.



old Hideyo's mother had died, for example, and his poor carpenter father could not care for him.

But there is a simple, stark similarity about the biographies of the other, hitherto nameless infants:

Katsuo, found in an underground room of a station at two months. Cared for for four months.

Toshiko, found at two weeks in a public toilet of a Tokyo slum ward. Cared for for five months.

Kuniko, expected to die when found at age of one week in an empty pool on a school grounds. Still sick but has survived a month in home. . . .

In one instance, the home brought a happy ending to a tale that was both amusing and frightful. A Japanese couple asked a 12-year-old girl to care for their baby. She took it to a park, began to play and went off forgetting the child. It was taken to the police as an abandoned baby and quickly turned over to the home. When the parents learned that the "sitter" did not have the child, they went to the park and naturally assumed the baby had been kidnapped. They rushed to the police, in turn to the home, and by a matching of diapers, proved that the baby was theirs.

Mr. Endo tells of one young unmarried mother who abandoned her two-month-old baby in a movie house and then regretted it. Her conscience pricked as maternal instincts stirred. With the child no longer nursing, she explained, the pain of milk in her breasts drove her to the conviction she must act like a mother.

"I want to feed my baby and be its mother!" she cried to the police. The foundling home, which meanwhile had received the infant from the police, of course returned it to the girl.

Kenneth C. Hendricks, Disciples missionary who has been helping get the home going, explained that support for the little institution—the newest phase of Disciples' effort in Japan—has come from many, and sometimes unexpected, sources.

The city of Tokyo granted 350,000 yen (about $1,300) to get it underway. The hospital staff also, of course, helps out with volunteer service. Twice, Emperor Hirohito has made gifts to this hospital because of its good work. The second, of 10,000 yen, came last year when it was adjudged one of the five best hospitals in Japan.

American occupation individuals in Japan have given gifts ranging from 1,000 to 5,000 yen. A chapel women's group made up of American wives has given over $300 and used clothing.

A while back, Fred Helfer, pastor of the Christian Temple of Baltimore, who was inspecting the chaplaincy, chose this home to receive a $100 gift from a Baltimore Disciples layman. The man had given the money with instructions that it be passed on to some worthy project the minister came across. In appreciation, the home was planning to name the next new baby arrival "Edward" after the donor.

The Galt (Cal.) Church of Christ was planning to build an annex with a $500 bequest. But the congregation decided it would be better to help mission children's work and gave the $500 to this home instead. Some Kentucky churches have also sent help.

Perhaps the most touching gift came when a group of teen-age children from an Episcopalian orphanage visited the home. These Japanese youngsters had a devotional and then gave an offering which was small in size but great in gratefulness and meaning.

For the future, said Mr. Hendricks, money will have to be raised. So far little has been requested from The United Christian Missionary Society. But an application for $500 has been made to America through the new streamlined setup of united church and cooperating mission boards.

The home's next goal is to set up a clinic for poor children of the area around the center. This will be done as soon as a suitable Japanese doctor can be found.

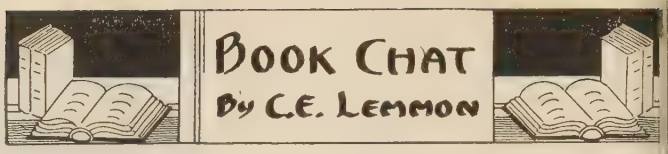
Quite probably, an elementary school—the Disciples have none in Tokyo now—will be started as the foundlings grow up. Some of the babies will be adopted into good Christian Japanese homes. But the others will remain a responsibility of the church.

The present number will doubtless be doubled through the months. There is now space for up to 25 and it is not planned to take more than that.

"We want to do a good job with a limited number," said Mr. Hendricks.

That good job means feeding and clothing and educating and giving Christian nurture to these unwanted babies. For the "G. I. babies," this is ideal, in the opinion of the military government. American welfare officers believe that the "half-half" children should be reared among the Japanese so that they can fit easily into society. For the Japanese Christians, the work is a challenge.

"It's a real joy," said Mr. Endo, "a real joy to take a child a week or two old, and maybe sick, and rear it to be a fine, Christian boy or girl!"



NOT all of us found it possible to attend the International Convention at San Francisco last fall but we were all happy when the word came that F. E. Davison of South Bend had been elected president of the Convention for the next year. Not only will it be of benefit to Disciples of Christ to have this friendly man occupy this high post in their brotherhood life but it will also serve as well to increase the interest in his new book, *I Would Do It Again*—a book in which a warm-hearted, competent, and intelligent minister shares his experiences and ideals of the ministry.

This book, so appreciative of the ministry, so natural in its revelation of ministerial problems, so witty in its observations on the life and foibles of people and preacher, is one of the clearest portrayals of the ministerial life that we have seen. Dr. Davison writes of his work as a pastor, preacher, leader of worship, officiator at the ceremonies of marriage and death, participator in community life, and as a man with dispositions and habits of his own to guard. To this one reader at least it was a fascinating story and we are glad he wrote it. We have always been interested in his preaching program in which he publishes in the early autumn all of his sermon subjects for the year. This is quite a feat of sermon organization. Two of these annual sermon lists are in the book.

THE most prized of our books of religious biography is the three volume *Life and Letters of Phillips Brooks* by A. V. G. Allen. Having read these volumes many years ago at the University of Chicago and finding them out of print we made a valiant search of ten years to get them. Sometimes second hand bookstores can yield quite a treasure. We have often considered the similarity between Phillips Brooks and the late Archbishop of Canterbury, Dr. William Temple. They were huge men physically, both born to privilege, well schooled, copious of mind, and examples of what human beings can be at their best. Unfortunately, both died too young, Brooks at 58 and Temple at 60.

This sense of similarity is enhanced by a current biography, similar in method and tone to Allen's Brooks, written by F. A. Iremonger, called *William Temple: Archbishop of Canterbury*. Temple was probably a greater man than Brooks in that he was more profound in his scholarship and more diversified in his interests. His father was Frederick Temple, Archbishop of Canterbury. He was educated at Oxford and immediately became prominent in educational and ecclesiastical circles. His first important assignment was at St. James, London, as rector, after which he was made Bishop of Manchester, Archbishop of York. Then two and one half years before his death in October, 1944, he was made Archbishop of Canterbury which is probably the most influential ecclesiastical post in the English speaking world.

Dr. Temple gave the Gifford Lectures in 1934 and was the author of many scholarly volumes on biblical and doctrinal themes. His theology was conservative, his attitudes liberal, his social views advanced and almost radical, and his spirit far transcended either the racial, national, or ecclesiastical background of his life.

(*Continued on page* 42)

We Belong to Life

By RILEY B. MONTGOMERY

Dr. Montgomery is president of Lynchburg College, Lynchburg, Virginia. This article is based upon an address at the 1948 fall convocation of the student body. A vigorous coeducational college, sponsored by Disciples of Christ of Virginia and the Chesapeake area, Lynchburg has a current enrollment of more than 700 students. As this article indicates, Lynchburg seeks to make religion central in the life of the campus.

SEVERAL years ago a man in Florida attempted to assassinate President Roosevelt. When the authorities of that state asked him afterards whether he belonged to the church, he reied, "No, no, I belong to nothing. I belong ly to myself, and I suffer."

These pitiful and pathetic words expressed the deep in and the emptiness in man's heart. They were a nfession of the futility and worthlessness of his life nder self-ownership. Ownership of one's self is ction. It has no social nor moral title that is valid. his man was right when he said, "I belong to nothg." And he came to nothingness because he belonged nothing.

Yet, this man's tragic and plaintive description of s miserable condition expresses the state of a great mber of people today. They proceed in the effort live under the hallucination that they belong to emselves. They repudiate all social obligations. In eir selfish greed they presume to appropriate the es and labors of others into their ownership. In ese false and erroneous assumptions are to be found e causes of most of the suffering and sorrow of our orld.

The Prodigal Son in the story of Jesus asked for d took his share of his father's property and squanred it in loose living but soon discovered to his nazement and humiliation that life did not belong him but rather that he belonged to life. "When he me to himself" he arose repentantly and returned life in the fellowship to which he belonged. In at fellowship which was his true life he found responsible and worthy place and recognized his cial significance.

The Function of the College

The purpose and function of the Christian colge should be to help all those who come into its llowship as students or faculty members to identify emselves with life at its highest and best, to aid them catching a lofty vision and a courageous faith, to inspire in them a growing spirit of love and good will, to guide them in finding and understanding truth, and to lead them in developing an attitude of reverence and respect for all persons. It is through these spiritual attainments that students come to belong to life and to share its rich blessings of security and peace. If the college fails to impart these spiritual qualities to its students they will surely discover in some unsuspected future day that their lives are empty and futile.

The tempting tendency is always present with all of us to seek happiness in life by following a selfish course, to accumulate things, to acquire fame and then to measure life by the quantity of things we have collected into our possession. Such a course never fails to disappoint. The happy and rewarding life is always to be found in the quality of the spirit and in the outflowing of generosity to fill the needs of others. To create an atmosphere in which these qualities are naturally developed is a major role of Christian higher education.

One of the proverbs of Solomon warns: "There is a way that seems right to man, but the end of it leads to death."

It seemed right at the beginning, I suppose, to the would-be assassin of President Roosevelt to "belong to nothing." It seemed right to him to be absolutely free and independent of any restraints or obligations. But in the end he became a demented wreck who could only complain, "I suffer."

It evidently seemed right to the Prodigal Son to request his inheritance in advance and to go away defiantly "to squander his property in loose living" with a detached feeling of freedom and independence from restraints and obligations. But in the end, as he fed swine, he cried out in his degradation and despair, "I perish."

It may seem right to us to yield to the tempting tendency to follow some alluring prospect with glittering promises of gaining easily an immediate goal of our selfish ambitions. But always, the selfish course of fleeting pleasures, false fame, and material possessions will in one form or another end in some kind of poverty and anguish.

Many newspaper stories of people who have tried the selfish way with resultant failure appear day by day. However, the names of most people who are tragically disillusioned by selfishness never reach the headlines. Yet, these people suffer the pangs of emptiness and futility. Often they never know how life might have been beautiful, happy and full of meaning. The church college is under obligation to help youth to avoid such tragedy.

Belonging to the Fellowship of All Life

Dip into the words of Jesus at almost any point and this great eternal truth of the folly of selfishness will be woven into the theme of his conversation. He

stressed and restressed the eternal truth that life is an unselfish affair. He made clear that there are no selfish short cuts to full and abundant living. Life that gives freedom, happiness and security consists not in individual acquisition of material possessions or of personal fame but in belonging sincerely and heroically to the fellowship of all life. The Christian college can be for the student an introduction into that fellowship.

An article in a recent issue of *Look* magazine by Dr. Arnold J. Toynbee, eminent historian, gives in capsule form the truth of all history. Dr. Toynbee says that his careful study of twenty-one cultures or civilizations gives this warning of history to modern man: *"Nothing fails like worldly success."* This warning is to groups and nations as well as to persons. Every person in America should read and study Dr. Toynbee's reasons for making such a startling statement to our worldly age.

Must Help Face Question of Ownership

A college which calls itself Christian should help each student to face the question of the ownership of life and seek reverently and arduously the answer: How can I as an individual person find the happiness, the joy and the peace which I desire from life? I know only one true source for an answer. That source is Jesus who was and is the pioneer of life. No other person of all time suffered more, loved more, lived more or did more for human life than Jesus.

On one occasion a lawyer put Jesus to test with this question: "Teacher, what shall I do to inherit eternal life?" That is a great and important question for every individual. To discover its answer is why we go to college.

Jesus answered the lawyer with this question: "How do you read?"

Then the lawyer replied with this quotation: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

Jesus replied to him: "You have answered right; do this, and you will live."

It was just as simple as that, "Do this, and you will live." That was and is all there is to it. It is his answer to me. It is his answer to you.

The Student's College Assignment

This answer is the student's college assignment. It is his total college assignment. No teacher can possibly make any serious assignment which is not already covered by this one. If one succeeds in graduating from college with any kind of degree, the value of that degree will depend upon whether he has mastered this assignment. If this assignment is not mastered it will be better for mankind that the individual shall not graduate from college. To increase the powers of a selfish person is to endanger freedom and menace peace. And the college which seeks to be Christian will confront the student with the challenge of this inescapable necessity of belonging to life.

THE Department of Race Relations of the Federal Council of Churches has released its annual Message for use in the churches on Race Relations Sunday, February 13, 1949. In addition to the Message the Department has provided a general worship service suitable for use in churches or other groups, a program for children, for youth, and for adult groups. Supplies can be secured from the Federal Council office, 297 Fourth Avenue, New York 10, N. Y., at $1.50 per hundred for each of the five programs, or $6.45 per hundred for the series.

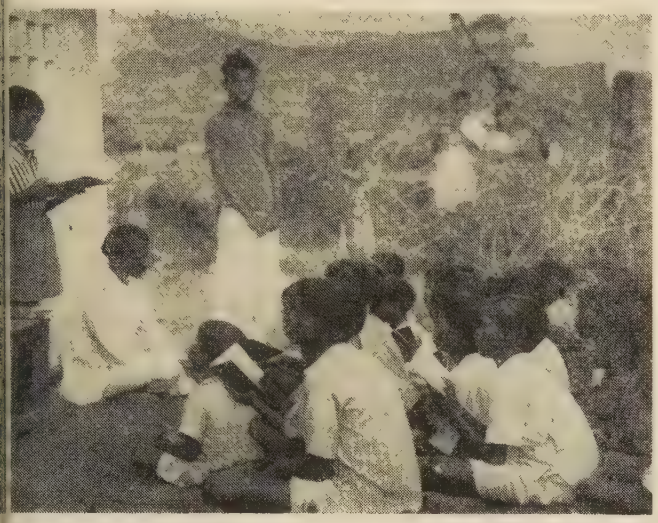
IN its Message, the Federal Council faces squarely the challenge to the church offered by our traditional policy of race and color exclusiveness. "How can Christians expect the nations to settle their problems on grounds of justice," asks the Message, "if we continue to withhold justice from brothers of another color? What can we say to the non-Christian peoples of the world? How can our nation take effective leadership in developing an international bill of rights if we do not live up to our own Bill of Rights?" These are insistent questions which must be faced not only by the churches, but by individual Christians in the next few years as the undemocratic and un-Christian character of our social practices become more apparent to the world.

THE rural church has suffered a sharp decline as a result of the secularization of the attitudes of rural people, asserted Professor Paul H. Landis, of Washington State College, in an address before the fifth annual Convocation on the Church in Town and Country, meeting at San Jose, California, the week of November 8. Edwin L. Becker, national director of Town and Country, of The United Christian Missionary Society, was chairman of the Convocation. "The rural church," Dr. Landis declared, "must yield priority in time, attention and devotion to other institutions which have come to play the primary role." The rural church has lost its social welfare function to the state and federal governments and control over family and marriage to civil authority, but the most significant transition has come from the shift of first loyalties of the people of the neighborhood and community from the church to the school.

Dr. Landis blamed a large part of rural secularization to large scale migration to urban areas, where the unconscious shift from a sacred view of life to a secular philosophy manifests itself in failure to establish new church connections. The rural church must prepare its youth for the transition from rural to urban values without the loss of orientation to the forces of social control. "The church," says Dr. Landis, "faces the particular challenge of seeing that the guiding and regulative force of religion is kept alive in them after they have shed the protective controls of their rural locality." Further remedies suggested are better follow-up of rural young people as they migrate to urban areas, better exchange of information between rural and urban pastors, and development of card file case histories of its youth and rural churches.

The WEEK of COMPASSION

February 20-27, 1949



God's Word to God's World! Week of Compassion brought New Testaments to these Indian boys.

"E Unum Pluribus!" "From One, Many!" This Chinese rice bowl, made possible by Week of Compassion gifts, saved many lives.

They **STILL** *need us . .*

THE 1949 Week of Compassion is at hand. The dates this year are February 20-27.

This is a period of reconsecration on the part of Christians in America to the basic message of Jesus Christ. It is a time when we give freely, without thought of recompense or repayment, to God's children in other parts of the world who are in dire and desperate need of everything we can do for them.

There is no relief plan, no matter how large or well-meaning, that can substitute for the Week of Compassion. This is the effort of the churches of Disciples of Christ to bring the spirit of God to the lives of the unfortunates. It is the answer to the prayers of a needy world for food, clothing, fuel, medicine, Bibles and spiritual aid.

The need has *never* been greater. God's word was *never* needed more. Humanity bleeds. They *still* need us.

Pictured on this page is the proof of what our gifts to the Week of Compassion last year actually did. Our gifts *are* getting there. Every day heartrending letters of gratitude are received, telling what the gifts have done for those who need them so much. Things are really happening in our world because we have given sacrificially through the Week of Compassion.

This year we shall give and give again. The need is greater this year than last. It is never too early to save a life. Now is the time to prepare. Remember: They *still* need us.

Medicine and bandages are arriving! These boys in Cairo, Egypt, receive first-aid made possible by churches in America.

Candles help bring light to the soul! These aged Germans will now be able to stay up and read in the evenings.

Congo Mission *Now*

By VIRGIL A. SLY*

I AM returning to the Belgian Congo. When I left Indianapolis on May 8, 1945, for my first visit to the Disciples of Christ Congo Mission, the war had just closed in Europe and the conflict was still raging in the Pacific. I did not go to the Congo in 1945 as the general secretary but as a promotional executive to see and to learn of the Congo and its needs. I saw the work and I learned much. I brought back to the division of foreign missions a detailed report of the needs of the mission as I saw them. I also came back thrilled with the opportunities of the work and the possibilities of its development.

Now I return in a much different capacity. For nearly three years I have been carrying the administrative responsibility for the Congo mission. This period has been exceedingly rich in fellowship and work. The return to the Congo mission at this time is fraught with significance. In the first place, we shall be celebrating the fiftieth anniversary of the establishment of the mission. Second, there is an opportunity to review the needs of the mission in light of the present problems and opportunities brought about by the years of successful work on the field, and new opportunities secured through a successful conclusion of the Crusade. Third, the Congo mission desires to look ahead to the continued development of the program.

The celebration of the Jubilee conference will be held in Bolenge, June 25 to 30. There will be special guests at the conference from the Congo Protestant Council and the American Baptist mission, from whom we purchased the original site at Bolenge. The native church and its leadership will also have a central place in the celebration. The Golden Jubilee will offer an opportunity for the Congo mission to tell the brotherhood of Disciples of Christ of its significant achievements of growth and development. During the fifty years of its history, the Congo mission has developed the greatest mission church of the Disciples of Christ throughout the world. It is a church of 77,000 members that holds great promise for tomorrow.

The Jubilee will be fittingly presented through a history of the Congo mission written by Herbert Smith, who, with his wife, served with the mission from 1909 to 1946. The Jubilee is unusual in another respect in that the personnel that began the mission are still with us: E. E. Faris and Dr. and Mrs. Royal J. Dye, who were the first missionaries, have seen the growth and development of the mission in their lifetime.

The needs of the mission center in the meeting of the expanded program of the work. Unless these needs are met with increased financing and increased personnel, the alternative is the reduction of the territory which will enable the present staff on the present budget to serve more adequately the area in which we work. To have to reduce our territory and program would be tragic in these days of opportunity.

The present program has far outgrown the resources of the mission. The problems faced by the mission in light of the needs are these:

1. To serve the church already created, maintain the institutions already developed, and expand the church and these institutions to meet the increased demand beyond the present resources and personnel to do the job.

2. To meet the rising cost of operation and expansion means the doubling of the present budget and operating funds.

3. To meet the increased demands of leadership means a missionary staff of 105 missionaries.

Something of the problem of the growth of the mission is made clearer when the size of the field and the breadth of the program is understood. Our field is approximately the same size as the state of Kansas. Imagine, if you can, this "plains" state covered with mighty forests, impassible swamps, great rivers and dense jungle, with rivers as the only highways reaching completely through the state. At the present time the highways for automotive transportation are quite localized about the main state posts and cities. Under such conditions the time needed to travel from one end of the state to the other would take from one week to ten days by the fastest possible land transportation. Place our Africa work down on the state of Kansas. It would spread over the entire state, from one border to the other.

Following the comparison through, we note that Kansas, the state, reported in the 1947 Year Book a church membership of Disciples of Christ of 83,716; our Congo membership is 77,275. Kansas has 340 churches, Congo 1,063 churches or regular places of meeting. In other words, we have work in over 1,000 villages of our area. The church in Kansas carries on no public school system; our mission in Congo directs the activities of 441 schools with 8,193 students. The church in Kansas does not directly conduct hospital work; in Congo we conduct ten hospitals and dispensaries which gave 332,192 treatments last year. In addition, the people of Kansas do not expect their preachers to do all the building of their churches and parsonages and to keep them in repair, as well as to be the procurer of materials such as bricks, lumber and other items necessary for construction.

What we are endeavoring to point out is that here, in an area comparable to the state of Kansas in size and in church membership, the work is being carried on by a staff of 56 missionaries of whom 40 are on the field at the present time. They are able to do this because we have a native staff of preachers, teachers, nurses, and other workers of 1,779. The state of Kansas used $1,320,564.15 in conducting the work of their local churches in 1947. The Congo mission spent totally in budget and special funds for the same year $164,597.50. It is agreed that many of the figures are not comparable, but the facts of the case are that we have placed upon the shoulders of those few missionaries such an overwhelming task that further expansion is impossible until this situation is relieved.

However, the demands of this growing church and

*Mr. Sly is executive secretary of the department of Africa for The United Christian Missionary Society. In a few weeks he leaves for a field trip in the Belgian Congo.

field must be met. There must be an increased service of education and medicine. We must investigate the possibilities of our mission entering definitely into the field of rural missionary work in order that the total standard of life may be lifted. All of this points to the fact that personnel is the first need to be met and then adequate budget must be provided to enable the work to be done.

As has been stated before, the field has requested that the staff be not less than 105 missionaries. The Foreign division of The United Christian Missionary Society believes that there should be provided a minimum of $3000.00 per person in figuring the total working budget for the field. This would mean a budget for Congo of $315,000 per year.

It is obvious that the Congo is ripe for advance and that careful plans will need to be laid for the development of the work along the most constructive lines. It is my purpose to spend three months in the Congo going from station to station conferring with the missionaries as to the best possible development of each area and to bring these plans into the conference meeting at Bolenge in June, 1949, hoping that out of this Jubilee conference, there will emerge a plan of advance that will enable us to move forward.

The issues are clear. The opportunity for development is limited only by the interest of the church in America which must send to the Congo in the next decade sufficient personnel and funds to seize the opportunity that is before the Congo mission.

Courtesy of Life Magazine

School boys at Monieka. A few of the 8,193 students in our 441 schools.

Conference on Church and Home

Special Training of Pastors as Family Counselors Endorsed

AT the National Church and Home Conference held in Cincinnati November 29-30 a Toledo judge, who has listened to the domestic troubles of 24,000 couples in 12 years, challenged the churches to do some "rethinking" on the question of divorce.

Judge Paul W. Alexander of Toledo's Domestic Relations Court, and a prominent member of the American Bar Association, offered some ideas which he acknowledged were "revolutionary, and iconoclastic in nature."

Among other things he said:

"The broken family is not the result of divorce; divorce is the result of the broken family. The spouses in actual fact divorce themselves.

"The marriage fails because of the failure of the individuals who marry. Thus the real cause lies in the character defects of one or both spouses. The drunkenness, infidelity, sinning, are merely symptoms or outward manifestations of character defects—which some of us believe can be summed up in the terse *selfishness* and inconsideration."

"We suggest handling our unhappy and delinquent spouses much as we handle our delinquent children. We would take them out of the quasi-criminal divorce court and deal with them and their problems in a modern family court operated like a juvenile court. . . . Instead of determining whether a spouse is *guilty,* and then punishing him, we would endeavor to diagnose and treat, to discover the fundamental cause, then bring to bear all available community resources to remove or rectify it—just as we do in Juvenile Court."

Pastor as Counselor

Stating that the pastor ministers to the whole family, the Conference outlined under four headings certain special equipment which he needs in his role as teacher and counselor.

1. *He should know his limitations as a marital counselor and be able wisely to refer persons needing help.* At the same time he should be aware of his strength and the distinctive contribution of religion to personality fulfillment and successful family life.

2. *He needs to know how to do marital counseling, to conduct discussion groups, and to teach courses in preparation of marriage.*

3. *He needs acquaintance with the solid results of the sociological studies of marriage and the family and exposure to case work methods.*

4. *He should be acquainted with commitment of Christian values and understand the resources and patterns of the Christian fulfillment of the family.*

To help meet these needs it was recommended that the American Association of Theological Schools be asked to include a course in marriage and family in their recommended program of pre-theological studies. It was also recommended:

1. That each seminary provide at least one course in church and family.

2. That the curriculum committee of each theological faculty study the courses in family education now offered in the various departments with a view to the improvement, expansion, and correlation of the work.

3. That seminaries work with university graduate schools to explore possibilities for development of program of research and graduate education in this field.

In view of the present state of disorganization in family life in the United States the conference recognizes the importance of better preparation for marriage and parenthood. It commends the efforts of colleges and seminaries to provide better training by including courses in education for marriage and family life in the curriculum, and by securing interdepartmental cooperation in the development of corps course schedules leading toward a more general application of education to the needs of the American home.

In its survey of courses now being offered in the colleges, the section of the conference concerned with education in Colleges and Seminaries feels that much commendable education is being achieved, but that one quarter or one semester courses are not adequate and urges the development of more adequate courses.

The conference recognized the importance of teacher training and the essential necessity of relating scientific fact to the principles and values inherent in the Christian religion, in any course dealing with marriage and family relationships on any educational level.

In attendance at the conference were many representatives of Disciples of Christ, including J. D. Montgomery, who carries responsibility for family life in the department of religious education of The United Christian Missionary Society.

Council of Church Women Executives

Mrs. Ruth Mougey Worrell, left, of Columbus, Ohio, retiring executive secretary of the United Council of Church Women, with her successor, Mrs. W. Murdoch MacLeod of Atlanta, Georgia, who was elected at the November biennial assembly in Milwaukee.

RNS Photo

Forty Years of Christian Cooperation

Federal Council Celebrates Anniversary in Cincinnati

A DINNER observing the fortieth anniversary of the founding of the Federal Council of Churches of Christ in America was the outstanding feature of the three-day biennial meeting of the Council held in Cincinnati from Dec. 1 to 3.

The only delegate at the Cincinnati meeting who had also been a delegate to the initial meeting of the Council in Philadelphia in 1908 was 79-year-old Dr. George W. Richards of Lancaster, Pa., president emeritus of the Theological Seminary of the Evangelical and Reformed Church, who was a banquet speaker.

Other speakers at the banquet included former presidents of the Council, Bishops Francis J. McConnell, Ivan Lee Holt, and G. Bromley Oxnam and Dean Luther A. Weigle of Yale Divinity School.

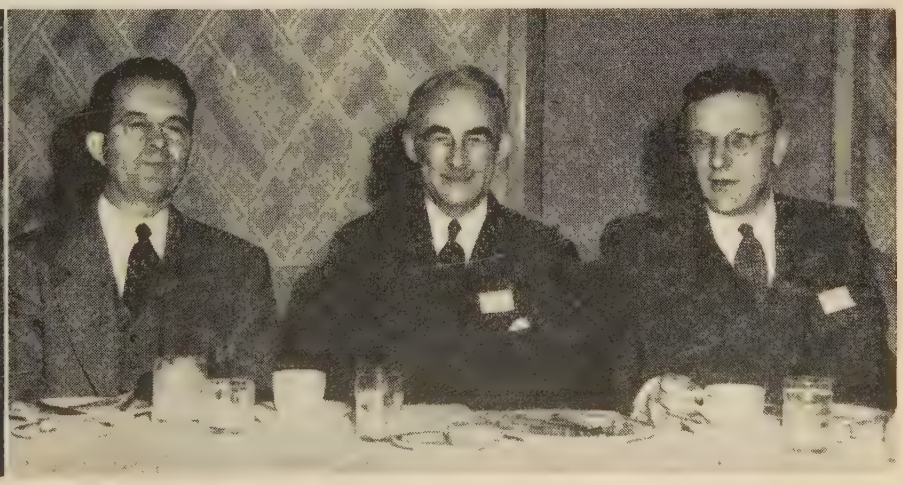
Messages were read from former presidents Edgar DeWitt Jones and Bishop H. St. George Tucker and from the President of the United States, Harry S. Truman. Mr. Truman in his message expressed appreciation for "the invaluable contributions which the churches of the Federal Council are making to the faith of the people, to social welfare, to interracial cooperation, and to international order."

Another speaker at the banquet, attended by 600 men and women and presided over by Charles P. Taft, was Mrs. Van Santvoord Merle-Smith. Referring to the possibility of merging the Federal Council with other interdenominational agencies, Mrs. Merle-Smith said, "Being a woman, I know that it is possible to change one's name without changing one's personality."

Disciples of Christ were represented at the Cincinnati meeting by a full delegation and by a large number of visitors. About 50 Disciples gathered on the morning of December 2 for a fellowship breakfast presided over by Hampton Adams of St. Louis. Brief messages were brought by three editors present, Lin D. Cartwright, George Walker Buckner, Jr., and Charles Clayton Morrison, and by Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ.

Delegates and alternates to the biennial meeting of the Federal Council of Churches of Christ in America sat at tables in plenary sessions. At the speaker's desk, above, is Bishop Stamm of the Evangelical United Brethren Church who was elected president of the Council to succeed Charles P. Taft who sits at the Bishop's left.

At the left, below, Prof. George Florovsky of the Russian Orthodox Seminary in New York is conferring with the Federal Council's president, Charles P. Taft. Both men are members of the Central Committee of the World Council of Churches. At the table below are three ranking and hard working staff members of the Federal Council: Dr. Samuel McCrea Cavert (center), general secretary, and the two associate general secretaries, Dr. Quinter Miller (left), and Dr. Roswell P. Barnes.



Crusade Progress

Edited by CONNOR G. COLE*

The Half-Way Mark

The Crusade For A Christian World is now half-way over. On the first of January, with banners waving and trumpets resounding, we crossed the threshold of a new year and a new Crusade era.

The results at the end of the first year and a half have not yet been definitely tabulated, but we have reason to believe that they are more than encouraging in light of the results announced at the San Francisco convention. We are reasonably certain that our triumphs at the half-way mark are tremendous.

Triumphant statements and prophetic observations are being made every day. These are far more than "sound and fury" and are certainly not "whistling in the dark." The achievements are definite, the results are tangible. We still have a long way to go, but never forget: We have come a long way.

Throughout our brotherhood and around the world Christians are Crusading. The message of Christ is going to new and countless peoples because we are Crusading! Sunday school achievements are skyrocketing because we are Crusading! Untapped sources of financial reserve are reaching the local churches because we are Crusading! Almost three-fourths of our financial goal has been given or underwritten because we are Crusading! Crusaders of the Cross march forward to new and greater battles. We are fighting the good fight with all our might as we Crusade For A Christian World!

Crusading in Town and Country

Thus far reports from 63 projects in the Church Enlargement in Town and Country have been received. They show that 457 people were trained for Visitation Evangelism; 2,161 prospects were called on; 282 people were added by evangelism and 183 by transfer of membership. Altogether $2,281 was directed to the Crusade from these 63 projects.

The reports also show that in nearly every case, meetings were held with church school teachers and callers and with the official leadership of the church in order to plan for a more effective work. In some churches as many as 25 tithers were enlisted, and in others a regular budget and financial program was outlined and undertaken.

It is expected that as reports from the several hundred other projects are received, there will be enforced our conviction that this project has been an effective means for reaching and helping the rural churches of the brotherhood.

Crusading in Africa

The Crusade For A Christian World is getting under way in Bolenge. The elders and deacons have divided themselves into teams of two to call in the homes. Already a number have asked to join the class of inquirers, looking forward to baptism, while others who had been backsliders have expressed a wish to be forgiven of their sins, receive further teaching and be returned into the fellowship of the church.

On October 30, A. Louis Harris preached on the Crusade at the morning service. A Crusade hymn, the words written by Miss Edna Poole to fit the tune of "The Son of God Goes Forth to War," was sung by Mrs. Virginia Clarke. At the close of the service four persons came forward to signify their intention of studying to become Christains or to enter again into full fellowship.

At Lotumbe they are having a week of evangelistic services as a part of their share in the Crusade. Likewise the other stations, and no doubt the back country churches as well, are also working hard. The booklets and posters have been printed on our mission press and our quarterly magazine carries special Crusade articles. It is meaning something special to the Congolese Christians to feel themselves a part of this world-wide effort for Christ.

Crusading in Jamaica

Word reaches the Crusade office of momentous Crusade plans on the Island of Jamaica. Crusade goals and objectives have been brought recently to the ministers of our Jamaica churches. They were discussed thoroughly, and the ministers went forth to bring the Crusade to the people of these great churches. Our missionaries, Mr. and Mrs. Robert Nelson and Mr. and Mrs. Archie Allen, are doing a splendid job in bringing the Crusade to the local ministers and going over the goals point by point, showing them that the Crusade really means a growing church; that it is not a separate movement apart from other church activities, but is a concerted push to stimulate church members to greater achievements.

Here is a picture of the Crusade anniversary cake, recently cut by the members of the Union City, Tennessee, church where J. David Kidwell is minister. At the 100th anniversary of this church a birthday dinner was held in which $1,382.38 was raised for A Crusade for a Christian World.

* Director of Publicity, A Crusade For A Christian World.

Leadership Training School, Hofei, China

Hope for the Soul of China

By GLYN B. ADSIT*

THE Chinese people, who are caught in the crushing juggernaut of war, are desparately in need of spiritual elp. The present time seems to be one the worst China has faced in centuries; ut there are those who are doing their est when times are at the worst, and here is hope for the Soul of China.

As Lyrel Teagarden, a missionary in hina, was traveling to Hofei from Nanging by bus, she learned that Communists nd bandits were very close to the route he bus was to follow. There was great xcitement and many people on the bus ere afraid. One Chinese gentleman said o Lyrel, "You are a Christian, aren't you?" yrel said, "Yes, I am." The man then aid, "Please pray that we may all get hrough safely." This Chinese man was robably not a Christian. He knew, howver, that Christians prayed; and that raying in such a situation might help. he message of Christian prayer is reaching he minds of the Chinese people, and is iving them hope.

Many signs reveal that both the upper and lower classes of Chinese soiety are finding hope in Christianity. Ly radio had gone bad and I took it to professor in Nanking University who new how to repair it. He told me this tory:

"I attended high school in a church supported institution. Many of the boys there became Christians so that they might have free tuition and special favors. I did not want to be that dishonest so I did not become a Christian. Many years have passed and now I am a professor. I still am not a Christian, but I now want to be one because I have seen how the Christians endured the war without losing their honor. My country is in need of good men and I believe that if I follow the teachings of Jesus I will be a good man." There is hope for this man and there is hope for the Soul of China.

NOT only does one hear men and women stating their intention of becoming Christians; there are also other indications that Christianity is on the march in China. Early one Sunday morning I was having my shoes shined in one of the sidewalk chairs in Nanking. As I watched the people walking by, I noticed a man leaving a drug store. He had a Bible under his arm. We did not say a word to each other but I was thinking: "There goes a man who is trying to follow Jesus. He is doing his best while times are at their worst." Seeing the Bible under his arm gave me new hope.

Last Spring, in Hofei, we were teaching a Bible class in English. Several government men and soldiers attended this class. One of these men was a member of the Chinese legislature. He became interested in the Christian message and we baptized him along with several of his Bible class friends. He is a man of influence and it is wonderful to know that he is on the side of those striving for good. His conversion makes us feel that there is hope for the Soul of China.

OUR one greatest need in our church program in China is leadership. We have many small country churches without pastors. In order to meet this need we have opened a leadership training school. We invite young men to come into Hofei from the villages where we have a school or church to attend this school. Our purpose is to train leaders, both laymen and preachers. We have about forty boys in our classes each semester. We pick out the best ones and encourage them to take more schooling. Our hope is that within the next ten years we can train about forty men for the rural ministry.

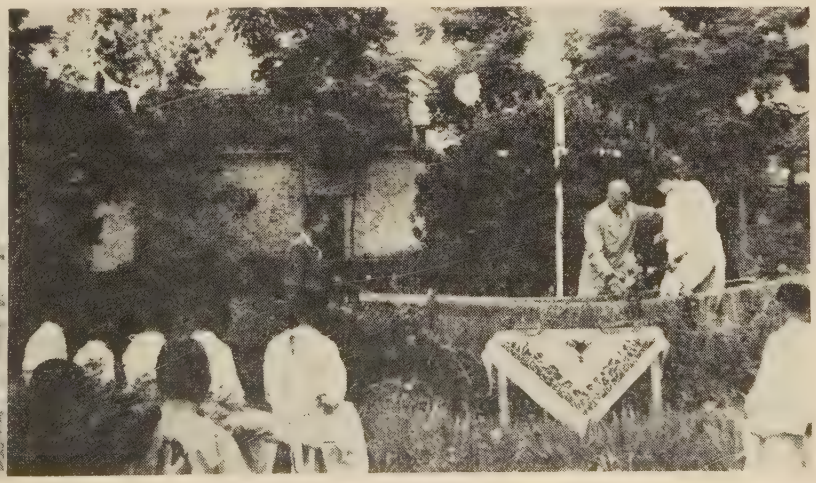
Many of these boys are not Christian when they arrive to begin their training. We tell them, quite frankly, we expect all of them to become Christians before the year is over. We spend the year trying to win them to Christ and his work. Last semester we baptized ten of these boys. As we remember that these boys will some day be heads of families, it adds to our feeling that there is hope for the Soul of China.

ER-SHR-PU is a small village seven miles from Hofei. Until recently there were no Christians living in Er-shr-pu. One family, named Hsu, became interested in our program and invited us to come to their home. One cold winter day we went to visit the Hsus and found a pleasant family, eager to have us start a Sunday school

(*Continued on page* 29)

*Disciples of Christ missionary in China.

Left, Training School boys on Easter morning attending a service in the Christian graveyard in Hofei. Right, some of the boys being baptized by O. J. Goulter. Pastor Wang is standing at the front.



The Church's Witness to God's Design

Second of a Series of Interpretations of the Amsterdam Assembly

By H. B. McCORMICK

This is the second of four articles based on the four study sections of the Amsterdam Assembly of the World Council of Churches. Dr. McCormick is president of The United Christian Missionary Society. This article is from an address at the San Francisco meeting of the International Convention of Disciples of Christ.

SECTION Two of the Amsterdam Assembly of the World Council of Churches had for its study "The Church's Witness to God's Design." Perhaps the best indication of the richness of the discussion of this section may be made clear by noting, first, the realism with which Amsterdam approached the problems of witnessing, and second, the attitude which the Assembly took relative to the solution of these problems.

With these two observations in mind, it may be said that when the Amsterdam Assembly gave consideration to the church's witness to God's design, three attitudes emerged in the discussion—first, the attitude of confession; second, the attitude of courage; and third, the attitude of hope.

A Word of Confession

The initial discussion turned almost at once to confession. It was recognized by all that God's design as far as witnessing is concerned was "to reconcile all men to himself and to one another through Christ." Yet it was confessed that instead of being about the Master's business, the church had too often given itself to secondary concerns; that too often it had identified itself with some class, race, or state, thus limiting its witness; that it had sometimes used language and techniques which were effective two hundred years ago, but which had little relevance to the age in which we live. It had, in fact, lived too much apart from history and the deep and pressing concerns of men.

It was confessed, also, that the church knew about Christ's prayer that all his followers might be one, that the world might believe. It was recognized, also, with Bishop Brent that "the world is too strong for a divided church." Yet the church divided and remained divided. Sometimes division was over trivial matters. "A gentleman visiting a Quaker in the Middle West stated that he had met Quakers in Pennsylvania who were quite similar. The answer was immediate, 'Not at all, we are very different. They wear buttons, we never do.'" Not all divisions in the church are based on small matters, but it was pointed out that before any Christian smiles too long over the example given he should examine his own attitude toward that same prayer. In the face of the tragic need of the witness of the church to God's design it was felt that the church had all too often failed, and the mood of confession permeated the discussion to the end.

A Word of Courage

But in addition to the mood of confession, there was a quiet and unobtrusive attitude of remarkable courage in connection with the church's witness to God's design, both in the East and in the West. It was noted that the division between the churches of the East and the West which began in the early centuries is tragically affecting the church's witness to God's design today. At first, the struggle between the Eastern and Western churches was on a theological level. But the Crusaders of 1205 turned their guns on their brethren of the East. When the weakened Eastern church was later attacked by Islam, the West failed to come to its assistance and Islam overran great sections of the then Christian world. At that time the patriarchate of the Eastern church was moved to Moscow, and through the subsequent centuries the witness of the church, East and West, has remained divided. Manifestly, we are paying today for the sins of earlier centuries.

Even so, Christian leaders of Europe, in spite of the divided witness, spoke out repeatedly about the necessity of the church witnessing to God's design in the face of totalitarian states. They said fearlessly that the Christian church must not permit itself to be dominated by the totalitarian state. First, the totalitarian state claims the right to control the thoughts of men, and state leaders change their minds frequently, with the requirement that Christian leaders do the same. This, of course, is impossible. Second, the totalitarian state recognizes no moral law to which the state is subject. To this the church cannot agree. The church maintains that God is the Lord of all life and that the state itself is subject to the law of God. When it is remembered that these things were said by churchmen who think war is sure to come and who know that their words will mark them for possible persecution, it is evident that the spirit of God moved at Amsterdam, reminding us of the early church which said: "Whether it is right in the sight of God to obey God or man, judge ye; but as for us, we will obey God." This is a truly courageous witness of the church to God's design.

Another courageous word about the church witnessing to God's design had to do with the western church. In the West the basic difficulty was said to be the depersonalization of life. It was pointed out that while this depersonalization is often attributed to the advance of technological processes, the real cause goes much deeper. It is because men have lifted up material values above human values.

Technology itself is neutral. It is for the church to stand in the midst of life and ask the Master's question, what will it profit humanity if we gain the whole material world and forfeit human values?

It was pointed out, also, that the same depersonalization of man is working havoc with the nations. "In 1914 there were eight major nations. In 1919, with Austria-Hungary out, there were seven. By 1941, with France and Italy out, there were five. In 1948, with Germany and Japan out, and with Britain weakened, there are two." Now, these two major nations are facing each other in a cold war. Has the church a witness to God's design in this situation? Amsterdam said "yes," for the situation vitally affects the entire race. Russia controls 16 nations, with one-fourth of the world's population, while the western nations have a vast influence on the rest of the world. Amsterdam asserted that in spite of giant difficulties, Christ is still the answer. The church has been in the valley of difficulty before, but a church that could conquer brilliant Greece, invincible Rome, and the pagan wilds of Europe cannot be stopped by materialism and totalitarian states. As in the early days, the church once more must give a new direction to history.

This is the courageous word which Amsterdam spoke, as with true realism, it faced the tragic difficulties by which humanity is confronted, and determined that, at any cost, the church must give its witness to God's design in both East and West and do it at once.

A Word of Hope

But if Amsterdam spoke a word of confession and courage, it spoke also a word of hope, for Amsterdam believed that the church can witness effectively not only in the East and West, but also in the uttermost parts of the earth. If that is to be done, we must go at once to the job. The church in the western world needs to enter upon the greatest period of witnessing to God's design in its entire history. For example, in America there are 250,000 churches. Every church needs to arouse itself. What is true of the church is true, also, of every Christian.

"The communist has gained his greatest victories by interpenetration. However, he did not invent this device. The early Christians did." They went everywhere preaching the word. It was said many times that the unreal line between the ministry and the laity must be removed. How inspiring it is that in Europe, as in America, great laymen's movements are springing up! This is one of the most hopeful signs in the Christian firmament. What cannot the church do by pushing the great laymen's enterprises with tremendous vigor! Laymen, laywomen and youth live in homes, in schools, offices, shops, factories. These are places for true witness.

But if the church is to arouse itself,

it must feel the tragic need for world-wide witnessing. The necessity in this direction is so great that no word can state it. John R. Mott, who has crossed the ocean 102 times in the interest of world evangelization, said: "I have never known a time of such open doors."

Asia is in ferment. Eighteen nations of the East have come to independence. They are seeking a moral underpinning for the democracies which they are attempting to form. They would be willing to move toward Christianity if it is adequately presented. If it is not, they must of necessity use one of the outworn religions or one of the modern materialistic substitutes for religion. What is our answer?

In making that answer, let us remember that in Asia today no country is without a Christian church. But we must not overidealize the younger churches. They need our help desperately. "In the Asiatic maelstrom the tiny church is having a hard time keeping afloat." The tiny church in the non-Christian world is calling to the stronger church of the West for help today, just as the Eastern church of the earlier day called when it was attacked by Islam. Will the church of the West fail again, and so delay for decades, or even centuries, the triumph of Christianity?

Amsterdam said the West must not fail. Amsterdam believes that the issues by which the church is confronted are so overwhelming that any price we have to pay for giving witness to God's design cannot be too great. Amsterdam believes that if our witness is given faithfully and without counting the cost, this hour of tragedy can become an hour of triumph for Christ and the church such as the world has not seen since the days of Pentecost.

Hope for the Soul of China

(*Continued from page* 27)

in their village schoolhouse. They offered us the use of the building free and said the students all wanted to attend. This was a wonderful opportunity and we began making visits to Er-shr-pu. Today there are two Christians there. One is a student, and one is Mr. Hsu's son. This young man has dedicated his life to full-time Christian service. Two of the three school teachers have enrolled as inquirers. The villagers have become interested and they are opening their homes to us. Within a few years we expect to have a vigorous group of Christians worshiping in Er-shr-pu.

ECONOMIC recovery is painfully slow. The people exist on a health-sapping low level of living. There are, nevertheless, hopeful signs. The people are not satisfied with their present condition. They are calling upon their government to take more decisive steps to terminate the war. They have forced a currency reform which is being rigorously carried out. The army is improving its pay system. No longer will a general receive a lump sum of money to give out to his troops as he sees fit. Each soldier is to draw his own pay from the bank.

These are hopeful signs, but the most hopeful is that the people are realizing their need of a spiritual re-birth. Christianity is being breathed across this spiritually bleak and desolate land. Human beings are becoming living souls. Chinese are coming to Christ from all classes. Individuals, families, and even entire villages are accepting his way of life. And as they come each bears this testimony: *there is hope for the Soul of China.*

Let's Go to Church in Tokyo

GOING to church in Tokyo is not easy, transportation being what it is. Going to church in this instance means going to worship in the neat and attractive kindergarten building on the campus of the Margaret K. Long Girls' School, for the church building was destroyed by fire.

The Christians go to church to *worship*—as one clearly sees in the pictures—in song and in the Communion Service.

Mrs. Munakata, the lady serving communion, is one of the teachers who, for many years, has been a faithful and devoted leader. Her husband was killed in the bombing of his business plant.

The accompanying pictures were made by Robert Root, a newspaper correspondent, who recently completed a trip around the world, stopping in Japan on his way back to the States.

Reading from left, top, we see the girls of the Margaret K. Long School worshipping through song.

Then we see a church layman serving Communion.

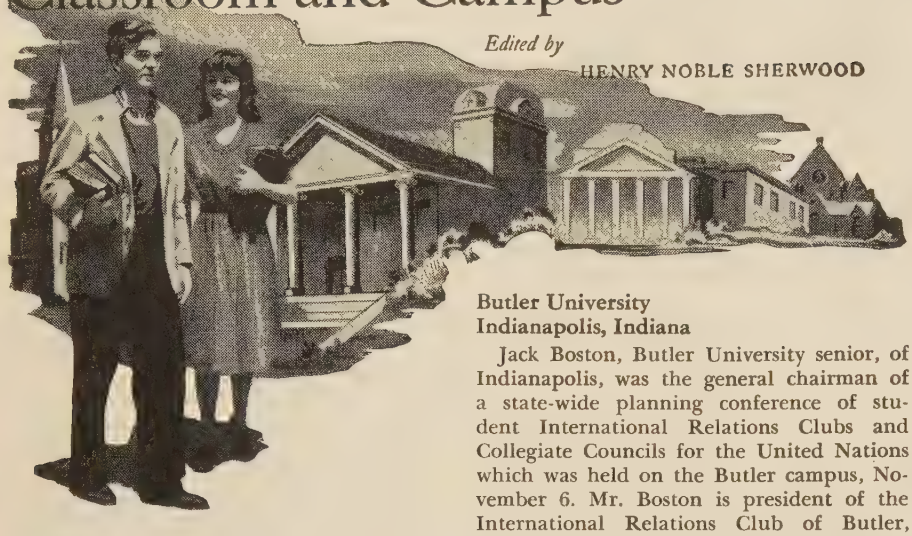
An active church woman, in kimono, also serves during the Communion Service.

At the right is a partial view of the tiny building with the congregation leaving.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Culver-Stockton College
Canton, Missouri

CULVER-STOCKTON was host during Religious Emphasis Week, the first week of November, to five well-known leaders in the fields of religious education and philosophy. Dr. T. Z. Koo was the speaker at the Sunday morning service at the Canton Christian Church and addressed a joint meeting there on Sunday evening. John W. Watson, Mrs. J. Warren Hastings, James L. Stoner, and Raymond McCallister spoke at special chapel services and in classrooms and residences. Ample opportunity was given for informal discussions and many individual conferences were held.

The college has arranged with a radio station whereby bi-weekly programs of thirty minutes each are to be given by college students. Script for these programs is written by college students and they do their own announcing. Music and dramatic productions predominate on the air.

Six Culver-Stockton seniors were recommended by the faculty committee on student life and activities for listing in *Who's Who Among Students in American Universities and Colleges.* These students are: Betty C. Berven, Memphis, Mo.; Polly Jane Caldwell, Perry, Mo.; Joseph L. Mauck, Trenton, Mo.; Lloyd R. Maxwell and Doris Maoult, St. Louis; and Sibley Smith, Palmyra, Mo.

The College of the Bible
Lexington, Kentucky

The board of trustees of the College of the Bible has instructed the architects to prepare final specifications for three buildings for the new campus. Construction is expected to begin in the spring. First to be constructed are the Bosworth Memorial Library and the Classroom-Administration Building. The Chapel, for which funds are partially in hand, will await the securing of additional funds.

Enrollment for the first semester is 50 graduate students, representing seventeen educational institutions and twenty-five states. Students from Transylvania College lead in number, with Lynchburg College second.

Butler University
Indianapolis, Indiana

Jack Boston, Butler University senior, of Indianapolis, was the general chairman of a state-wide planning conference of student International Relations Clubs and Collegiate Councils for the United Nations which was held on the Butler campus, November 6. Mr. Boston is president of the International Relations Club of Butler, and also serves as Mid-West Director of the Collegiate for the United Nations.

Delegates from colleges throughout the state attended the sessions which dealt with assisting college students in the organization and direction of programs for international studies. Lectures, motion pictures, and discussions made up the program. Dr. A. Dale Beeler, a member of the history department and faculty sponsor for the International Relations Club, and Miss Patricia Pearson and Fred Odiet, Jr., assisted Mr. Boston on the planning committee.

Drake University
Des Moines, Iowa

"Drake Day" was celebrated on November 5 at the Iowa State Convention in Ames. Emphasis during the day was placed on recruitment of young leaders for the ministry and the importance of youth in the life of the church.

Dr. Seth W. Slaughter, Dean of the Bible College, spoke on "The Importance of Drake University for Ministerial Education." Dr. C. H. Plopper, visiting professor, spoke on "The Need for Missionaries." Student speakers were Bill Shupp on "Why I Chose the Ministry," and Miss Jane Smith on "Educational Requirements for Ministerial Education." Dr. Frank Gardner, associate professor of Christian thought and Church History, spoke on "The Layman and the Church."

Three Drake graduates were ordained at special services. They were Elmer Baker, James M. Flanagan and Richard Hudson. The ordination address was given by Professor E. E. Stringfellow of Drake Bible College.

Texas Christian University
Fort Worth, Texas

Hundreds of Texas Christian University Alumni flocked to the campus for the weekend of November 13 to celebrate the 75th Anniversary Homecoming.

A carnival, downtown parade, and barbecue lunch were among the Homecoming highlights, topped by the 34th annual football game between the T. C. U. Horned Frogs and the University of Texas Longhorns.

As an anniversary feature, the *Skiff,* student newspaper, published a twenty-four page tabloid size special section filled with stories and pictures chronicling the school's history since its founding at Thorp Spring, Texas, in 1873 by Addison and Randolph Clark, brothers.

Hundreds of ministers and religious education workers have been trained for Disciples of Christ service in the University's Brite College of the Bible. This college was built with funds provided by L. C. Brite, Marfa rancher, whose widow is a member of the T. C. U. board of trustees.

Expansion is going on with the University's $10,000,000 improvement program. A men's dormitory, Tom Brown Hall, was recently completed, and work is well under way on a new Fine Arts Building.

Texas Christian was host November 9 and 10 to the Southwestern Regional Conference of the Inter-Seminary Movement. Representatives attended from nine theological seminaries and Bible colleges of the Southwest. Speeches centered on the ecumenical church and the organization of the World Council of Churches in Amsterdam, Holland, last summer. Bishop William C. Martin and Dr. G. Alfred Brown of the Methodist church were principal speakers. The purpose of the conference is to promote a greater fellowship among the seminary students of the area.

Lynchburg College
Lynchburg, Virginia

Religious Emphasis Week was observed November 8-12. The theme of the week was "The Christian in Today's World," with special emphasis on courtship, marriage and home life, and a working philosophy of life. The guest leaders were Dr. Harold A. Bosley, Dean of Duke University Divinity School, Mrs. Virgil Sly, Indianapolis, and Dr. W. B. Blakemore, Dean of the Disciples Divinity House of Chicago.

The guest leaders were featured during the week in six student assemblies and at open meetings of various student organizations. They were also before a number of classes and met with many students in groups and individually to discuss problems with regard to the home and Christian living in the modern world. The week was a rich experience for students and faculty, and its influence will affect life on the campus throughout the session and for the future.

The Alumni Association held its second annual homecoming on November 27 with faculty and students as hosts. The special feature of the meeting was the plan to inaugurate the Thomas Gibson Hobbs Memorial Award to five distinguished alumni who are being selected by a special committee on the basis of nominations from the members of the Association. The award will be made only to those persons whose achievements have resulted in outstanding Christian service and constructive contributions to human welfare.

The Lynchburg Touring Choir gave a program at the Virginia State Convention of Disciples in Norfolk on October 27, and attended the young people's banquet at which they also provided the musical part of the program.

The Choir sang at the Union Reformation Service at Court Street Methodist Church in Lynchburg on Sunday evening, October 31. Eleven of the leading churches of Lynchburg cooperated in this service.

Phillips University
Enid, Oklahoma

Four hundred and thirty-one students now enrolled in the graduate and undergraduate school of Phillips University College of the Bible are dedicated to full-time Christian service. They are preparing for the ministry, the missionary field, and religious education work. Both graduates and undergraduates come from many states and colleges. Dr. Stephen J. England is dean of the Bible College, and Professor Cecil K. Thomas is chairman of the undergraduate school.

The Oklahoma Christian Ministers' Institute will be held on the campus January 3 to 6. Another notable event will be the annual Christian Challenge Week sermon series, January 31 to February 6.

Bethany College
Bethany, West Virginia

Dr. Harry L. Ice, director of Ministerial Training, has announced that there are sixty-seven students enrolled in Bethany College under the ministerial training program. Of these students forty six are candidates for the preaching ministry, fourteen for religious education, six for the missionary field, and one for religious journalism. Fourteen states and two foreign countries are represented in the program. Nineteen students are from Pennsylvania, seventeen from West Virginia, ten from Ohio, four from New York, three from Indiana, two from Kentucky, Michigan, and Missouri, and one each from Florida, Louisiana, Maryland, Kansas, New Jersey, and Virginia. There is one student from Canada, and one from India.

Dr. Ice returned to Bethany College in 1944 to assume direction of ministerial training. At that time there were five students in the department. A fund of $10,000 was raised from the churches and individuals who believe in the ministry, and was matched by a like amount by the college. A goal of fifty students in the department was also passed last year. Bethany College provides financial assistance through Timothy scholarships to those students who need it, and who maintain a *C* average. At present there are thirty-two students with Timothy scholarships.

Atlantic Christian College
Wilson, North Carolina

Annual Enlistment Day was observed on the campus October 23. A group of selected high school students from the Christian churches of North Carolina were shown the possibilities and responsibilities of the various Christian vocations. Dr. F. E. Smith, Indianapolis, led the group discussion on the ministry. Religious education and church music also were presented as full-time Christian vocations.

Honors have come recently to several faculty members. Professor Doris Holsworth was chosen president of the North Carolina Dramatics Association. Dr. C. H. Hamlin is the author of a history book approved for use in the public schools of North Carolina.

A news bulletin is being issued monthly by the Department of Religion. Articles are written by ministerial students, faculty members, and other selected persons.

Work has started on the new dormitory for women. It is hoped that it will be completed by the fall of 1949. Blueprints are being prepared for several other much-needed buildings.

Eureka College
Eureka, Illinois

Miss Ruth Beck, a counselor at Proviso Township high school, Maywood, and Mrs. Paul Bolman, Oak Park, have accepted membership on Eureka College board of trustees. They were elected at the meeting on October 29, and will serve for a term of six years.

Roy L. Thorp, minister of the Christian church at Centralia, was re-elected to membership on the board. Officers elected at the annual fall meeting were Richard Dickinson, Eureka, president; Samuel G. Harrod, Eureka, vice-president; Dr. Ronald Slater, Peoria, secretary; Miss Irene Reynolds, Eureka, treasurer. Retiring from the board were Garth Henrichs, Litchfield, and Carl Vissering, Marcelline, Missouri, both of whom had served full 6-year terms and were not eligible to re-election.

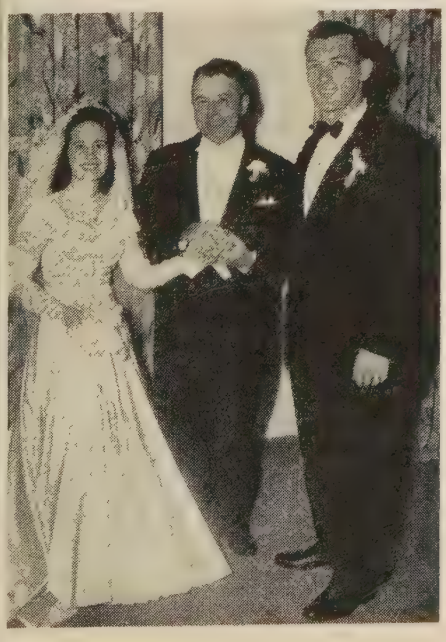
The Bible College, Dunedin, New Zealand

The Bible College of New Zealand, the only training school for our ministry in the country, has completed twenty-one years of service. Seventy per cent of the ministers of the home field and one hundred per cent of the missionaries serving the churches have been trained in the college. Principal A. L. Haddon has been in charge of the work of the college for twenty-one years. E. P. Aderman and E. R. Vickery have also given long years of service in the Dunedin Bible College.

The college offers a full theological training with teaching done in the college and the degree granted by the University of New Zealand. Enrollment has greatly increased since the war, and the 1949 session promises to be one that will fully tax the resources.

Dr. A. L. Haddon arrived in San Francisco on November 6 to spend some months in the United States lecturing and speaking on college campuses, at student centers, and in churches.

Brite College of the Bible, T.C.U., Fort Worth, Texas, includes in its enrollment for graduate work, Mr. and Mrs. Ralph T. Palmer. The bride, before her marriage last August, was Mary Maxine Jones. They were ordained to the Christian ministry at the Oak Cliff Christian Church, Dallas, on July 20, after being accepted as candidates for the mission field by The United Christian Missionary Society. They are serving as ministers for the First Christian Church of Waco, Texas. With the bride and groom is Rev. Richard L. James of Dallas, Texas.



What Shall We Read About China?

Four Books, Varied Viewpoints

HERE are four books which in different ways portray the place of the church in the life of China today. All are interesting; all are significant. *China—Twilight or Dawn?* by Frank W. Price offers as concrete an examination of the political, economic, social, and cultural situation in China, and as effective an appraisal of the work of the church in its role in war and reconstruction, as one can find within the covers of one small book. *(1948. Paper, 90 cents; cloth, $1.50.)*

Rising Through the Dust, by Archie Crouch, is the work of a missionary who went to China in 1938, worked among the border peoples, knew intimately the life of Christian students in West China, and watched the church and individual Christians rising above storms of confusion. He tells a story of triumphant Christian faith. *(1948. Paper, 90 cents; cloth, $1.50.)*

In *Christian Voices in China* one becomes acquainted with the thought of a number of Christian Chinese, and a much smaller number of missionaries, as they face problems and opportunities in the postwar period. Through this book we can share their thinking and prepare more effectively to help in meeting the needs of a crucial hour in Chinese life. *(1948. Paper, $1.00; cloth, $2.00.)*

Would you like to read a *folksy* book? Gilbert Baker's *The Changing Scene in China* is just that. It is a sincere and fascinating portrayal of people—children, young people, professional people, people of various classes. Mr. Baker, a Britisher, writes well and appreciatively of the Chinese who move through the pages of his little book. *(1948. Paper, $1.00; cloth, $1.50.)*

—LOIS ANNA ELY

Peony

There are few lukewarm people when Pearl Buck's books are discussed. People either like them or they dislike them, but *Peony* is almost sure to please any reader who can project himself into unusual situations. The sympathetic, tender development of the story is beautifully done, with no page to offend the most sensitive.

The book is the story of Peony, a Chinese bondmaid in a Chinese-Jewish home. Though an honored member of the Ezra family, Peony knew that she could never marry David, the Ezras' only son, whom she loved.

This delightful story is Peony's story, but it is also the story of two cultures. David's mother yearns for Palestine and her own people; her husband and son find "their own people" in China. *(1948. $3.00.)*

—JESSIE M. TROUT

Doctors East—Doctors West

From the time the young Dr. Edward H. Hume received the summons from the Yale University Mission, "Come to China as soon as you can," to the day twenty-five years later when he turned the well-established Hsiangya Medical College to Chinese leadership, his life was full of exciting adventure. He soon learned that the ancient wisdom of the Chinese doctor and the modern science of the Western had much to gain from each other. He proved that medicine, practiced in the name and spirit of Christ, can do much to build a bridge of friendship between nations and cultures. A story full of dramatic incident and interesting sidelights on Chinese life. *(1946. $3.50.)*

—GENEVIEVE BROWN

Stories Of Two Chinese Women

Cheng's Mother, by Irene Forsythe, and *Daughter of Han,* by Ida Pruitt, have much in common. Both are charming, sparkling biographies of wholesome, lovable, everyday Chinese women. Both the authors are Western women who have lived long in China and write in intimately appreciative and warmly understanding fashion, revealing friendship that knows no boundaries. There is this difference. *Daughter of Han,* though she was associated with missionaries, never became a believer in Christ and we are left admiring only her fine courage and sturdiness of living. *Cheng's Mother* knew heart hunger, never satisfied until she heard the story of Jesus and made spontaneous response. This book then becomes the story of the way in which a life, lived radiantly for Christ, brings him into the home and the community. *(Cheng's Mother, 1948. $1.00. Daughter of Han, 1948. $3.50.)*

—EDITH EBERLE

Tai-Lee's Precious Seed

On the sailboat which is bringing students of a refugee school home the reader joins Tai-Lee and his three Chinese comrades at dawn on the last day of their journey. In the fast moving events of the next few months, these four and their American friend Peter enthusiastically begin rebuilding their community, aided by the mysterious rice seed and the precious seed of Christianity. Author, Mary I. Beck. *(1948. Paper, 90 cents; cloth, $1.75.)*

—MARETA SMOOT

Books for Children

Dike Against the Sea, by Mary Brewster Hollister, is a thrilling story of a brother and sister of Central China. One day they discover a secret cave. From this point the story moves rapidly and the children have one exciting adventure after another. With the coming of a tidal wave their real troubles begin. Read the story to see what happens to people who meet disaster with hope and courage. For juniors. *(1948. Paper, 90 cents; cloth, $1.50.)*

In *Li Lun, Lad of Courage* Carolyn Treffinger has presented a very real story about a young Chinese boy who overcame fear with courage. Li Lun was so afraid of the water that he refused to go out in the fishing boat with his father. As a result of this refusal his father gave him a task on land that seemed almost impossible. The courage of Li Lun proved to be greater than that of the fisherman. For juniors. *(1947. $2.50.)*

Eleanor Frances Lattimore has written a delightful book, *Three Little Chinese Girls.* The little girls are Jade, Pearl, and Jasmine. There is a little boy in the story, too. His name is Young Tiger. This book with its lovely illustrations will make you feel that you, too, are a part of this fine Chinese family. For primary and junior ages. *(1948. $2.00.)*

As you read *Watch Goat Boy* by Gertrude Jennes Rinden, you will live each day with Johnny and Lao-hu. You will find yourself sympathizing with Johnny in his troubles and laughing with him in his joys. You will even become fond of Goat. For primary age. *(1948. Paper, 90 cents; cloth, $1.50.)*

Surprise for Min Deh, by Nina Millen, is a picture story book about Min Deh, a nine-year-old boy in West China. For primary and junior ages. *(1948. Paper, 75 cents; boards, $1.25.)*

—FRANCES M. HILL

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Three significant little books, small in price, too:

Tales from China, Alice Hudson Lewis, true stories of Chinese Christians. *(75 cents.) Christian Missions Meet the Cultures of East Asia,* Earl H. Cressy, Serious but very readable. *(50 cents.) Look Again at China,* Willis Lamott, about China and her people. *(50 cents.)*

For other books, see reading list **Toward World Christianity,** issued by Missionary Education Department, U.C.M.S.

Women and WORLD HIGHWAYS

Inventory—January, 1949

"CLOSED for inventory. Open for business next week." The same sign appears each year in the window of the little shop on the corner.

Those few days behind locked doors, free from interruptions, re busy ones for the shop's owner and his helpers. Shelves re cleared of rubbish; shopworn items are culled out and narked down to be disposed of at bargain prices. Old but good nerchandise is counted and measured. Fresh goods fill up the aps on shelves, and new supplies are stored in stockroom. When ne doors are opened again for the traffic of the year, the shopeeper is ready with a complete stock to serve his public.

Might women of the church take a leaf from the shopkeeper's ook to the advantage of their Christian living? Our work and vitness might be more effective, and less fraught with unertainty and strain, if we should stop occasionally in the midst of our *doing* and take stock of the spiritual, moral, and mental quipment upon which we must depend in our trafficking vith life.

At the beginning of this new year, shall we do just that? Shall ve close our doors for a few minutes—or a few hours, it may e—and consider the measure of the things which make for our ffectiveness as Christians. May we be very personal, but very bjective. What are the supplies which *I* need to examine?

MY FUNDAMENTAL FAITH, perhaps: Is it adequate for the demands of life which I must meet daily? Just what, exactly, *do* believe—about God, Jesus, man, the kind of world in which I live—yes, and about in, and salvation? Do some of my problems and confusions arise out of inadequate understanding, or a lack of genuine conviction, regarding these fundamentals which determine my reactions to life?

MY DEVOTIONAL PRACTICES: As I am busy for God, do I have an inner communion with him? How often, and for what purposes, do I read my Bible? Is it really a source of help for living, or do I turn to it only for the Sunday school lesson or when I am asked to "lead devotions"? Do I have a prayer life that is fruitful in insight, direction, and power, and most of all, a sense of fellowship with God in his purposes for the world?

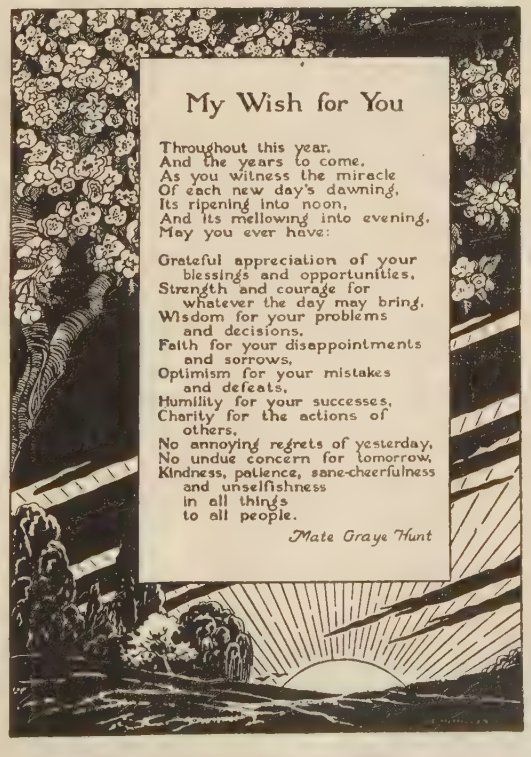
MY MORAL CODE: Do my attitudes and behavior stand the test of my professed Christian faith—in my personal life? My home relationships? My social and business dealings? My association with people who are "different" in circumstance, heritage, belief? My stand on community, national, and international questions?

MY MENTAL EQUIPMENT: Do I know my world well enough to be an intelligent citizen of it; my church, locally and world-wide, to be a constructive member; my job, whether it be mothering or shopkeeping, to do it skilfully and with satisfaction of soul? Is my mind open to, and eager for, new truth? How fresh is my mental stock, and how discriminating am I in replenishing it? (Perhaps a list of my reading for the year, my radio listening, my other sources of mental nourishment, would be revealing.)

MY HORIZONS OF FELLOWSHIP: How far do I reach out to clasp hands with my fellow men? Does my Christian imagination enable me to see others through God's eyes and identify myself with people of all lands; to be one with them in their joys and sorrows; in humility to understand their shortcomings and to recognize and appreciate their virtues?

MY SENSE OF RESPONSIBILITY: Does my vision of unfinished tasks in God's world, of things as they ought to be but are not, lay upon me a sense of high personal obligation? Do I see great issues only in the large, or do I recognize that their solution lies ultimately in the faithful discharge of small, often inconspicuous, duties by ordinary people like myself?

Let us take inventory. Then, having measured and weighed, evaluated and discarded, let us plan for the year's replenishment. Ours is important business.



"The Lord is Thy Keeper"

ON March 4, 1949, from the hearts of millions of Christians, in perhaps a thousand languages and dialects, a chain of prayer will go up to the throne of Heaven, affirming the faith of all true believers: "The Lord is thy keeper . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

This theme for the World Day of Prayer was selected by Chinese Christian women. Of them Mrs. Welthy Honsinger Fisher, chairman of the World Day of Prayer Committee, who visited China in 1948, says: "These Chinese women were like wells of spiritual power in the chaos that swirled about them." Unquestionably their faith is the hope of turbulent China today.

Is there anything which all of us need more in these days of the world's turmoil than peace of mind and the sure knowledge that the Lord is our keeper? This knowledge comes through prayer. Shall we make the affirmation of the World Day of Prayer our daily acknowledgment in the year ahead?

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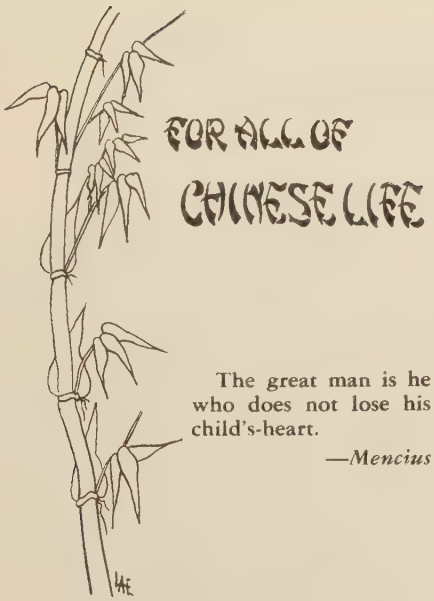
The New Year's greeting on this page is used by permission of the author, who also designed the background. Miss Hunt is in the department of librarianship of Western Michigan College of Education, Kalamazoo, Michigan.



The great man is he who does not lose his child's-heart.

—*Mencius*

For Adult Missionary Groups

Theme: China in the Asia of Today

FEBRUARY

Little Men, Little Women

CHILDREN in China are greatly loved and cherished, but their place in society is that of future adults who will serve their families. The most important service which the Christian church can render to the Child in China is to see that he is planted in a Christian home. When both parents are Christian they can surround their children with Christian teaching. Mothers' clubs, parents' clubs, Christian Homes Week programs, Christian literature for the home, are aids which are greatly appreciated by Christian fathers and mothers.

People who move about China are impressed with the progress made by the church from generation to generation and the real measure of that progress is more often than not in the growth and development of the Christian family. Christian homes improve from generation to generation as ideals are shared in the family circle. It is largely from second and third generation Christians that educational material for the Christian home is coming. Christian homes are interested in child nurture and depart radically from the system of education that produced staid little men and little women.

School Responsibilities Heavy

School responsibilities are heavy for little children. Boys and girls are studying together in most grade schools today. They are more burdened by school work than the average child on this side of the Pacific. Chinese characters are difficult to write—very much more complex than words based on an alphabet of only a few letters. Children are pushed in their study of mathematics. Margaret Lawrence says that it seems to her that second and third grade children dread and work for their examinations as much as high school students do. Children are proud to be students and appreciative of their opportunity. That is natural for they live in the midst of much illiteracy in a country where schools largely are only for the privileged. Some villages have no schools. No city has enough.

Margaret Lawrence describes the homes of some of her Nanking neighbors. "Many of the children live in rooms behind their parents' shops. They have no place to play but on the streets. The child of poor parents is often hired out as an apprentice and goes to live in the shop where he works. There he is kept busy from morning to night. Hard as life is for the school child he is much freer than the average apprentice." The average family of children is not large because many die in early childhood. It is a rare family whose children are all living.

Happy Times in China

There are happy times in China for the children of rich and of poor. China New Year is the most exciting time of all. Then every child has a birthday. On China New Year, if the parents can possibly afford them, every child has new clothes. Tops, especially singing ones, are probably the favorite daytime toy at New Year. Lanterns rule the evenings. Chinese lanterns are gay and varied. Probably the little child likes best the rabbit lantern on wheels that he can pull around. A four- or five-year-old boy will appreciate a horse lantern that he can wear, head in front of him and rear haunches and tail behind. Crabs, birds, airplanes, and all sorts of intricate lanterns tempt the friends of children up to the lantern festival which comes on the fifteenth day of the first month of the lunar calendar and marks the end of a gala vacation.

"Suffer the Little Children to Come"

"Let the children come to me, and do not hinder them" is the suggested worship service on the theme, *The Master Said,* to accompany the program, "Little Men, Little Women." A good picture of Chinese boys and girls, or one of the pictures of Christ and the children which includes a Chinese child, would make a suitable center of interest for the monthly meeting. The suggested worship service, which appears on another page of this issue of WORLD CALL, includes a delightful hymn that the Chinese children love to sing. Miss Ely in her translation has somewhat adapted the third stanza so that it can well be a prayer for every member of adult missionary groups.

All Have the Program Packet

It seems superfluous to tell adult missionary groups that the suggested program for February is Program Two, "Little Men, Little Women," in the packet, *For All of Chinese Life.* It is well for all groups to have that packet and for several individuals in each group to have Lois Anna Ely's booklet, *Disciples of Christ in China.* Every group will want one volume of *They Went to China,* a booklet of biographies of all our missionaries who ever served in China.

Pastors and Missionaries Change Locations

Pastors in China change locations somewhat as they do in America. On the whole, tenure is longer than at home but recently there have been a number of important shifts in our Chinese churches. For instance, Mr. Chow Yu-wen, for years at Chuhsien and for the war years at Nanking, has recently gone to the Wuhu Christian Church. The Wuhu church made the occasion of his reception a time of renewed commitment to the goals of the Crusade for a Christian World. Chow Yu-wen may be more easily remembered by his English name, Peter Chow.

Two other important shifts have been made. Mr. Chien Si-ling, who for a short postwar period served as pastor at Hofei, is going into general evangelistic work for the Disciples of Christ in China. Mr. Pan Ching-chuan, who has been serving as the assistant pastor of the Drum Tower Christian Church, Nanking, is the new minister at Hofei.

Missionaries have had to change locations in recent weeks because of fighting in the area around Nanking. See page 14 of this WORLD CALL for the latest information received at the time the magazine went to press. Also, read the editorial comment on page 5.

Little men and women of 1932. They are young adults today.

Sing and Play China

"If you neither play nor laugh, no one will want you." This Chinese proverb might be changed for young people in churches of North America to make it say: "If you neither play Chinese games nor sing Chinese songs, you miss a good opportunity to know Chinese young people better."

But everyone can sing and play after the Chinese manner. With every program on China you can have a recreation period with new games, stories, and songs. A small booklet, *The Pagoda,* brings you thirteen songs (25 cents).

Fun and Festival from China will guide you in preparation for festivals, banquets, teas, or a fair. Recipes, patterns for making decorations, folk stories, games — its forty-eight pages have almost everything (35 cents). The games, proverbs, and song in *Christian Youth Fellowship Studies China* should help you in planning three or four programs.

Sing and sing. A Chinese hymn learned during the first session might be sung in succeeding worship programs. Learn a new song each recreation period and sing all previously learned. After the study of China is completed, your group will continue singing the songs.

Variety and originality pay dividends. Provide each recreation period with a character and atmosphere of its own. Name it. One occasion might be a sing-song, pure and simple. Another would probably be a tea. Introduce China with a New Year's Festival; end your series of programs with a Beginning-of-Spring-Festival. Or a Temple Fair could accompany your first program and give an opportunity for you to display articles from China.

Visit a Chinese theater. Dramatize one or two stories from *Tales from China.* Or present a pantomime of a Chinese folk tale. Devise games using proverbs, perhaps asking each to pantomime the Chinese proverb he drew or to give a mixim with a similar thought commonly used by English speaking peoples.

On all occasions, let decorations contribute to the Chinese atmosphere. Make lampans and pagodas described in *CYF Studies China.* (One copy will be sent free on request.) Use Chinese red paper or a variety of colors. China placecards are inexpensive. (Set of 36, twelve designs, 10 cents.) Decorate by mounting pictures of scenery or mission institutions and activities in China.

Missions in CYF

Circles and Triangles

Intermediates

"The People of the Central Flowery Republic" are to be introduced in your February program. If you used no projected visual aids in January, try to secure *Here Is China,* a film, or *China's Changing West,* set of slides, or *In the Chinese Manner,* a film strip, for this program. *A New China,* leader's handbook, brings a wealth of suggestions, including worship service material. Read a chapter from *Tai-Lee's Precious Seed* to the group. If possible, provide several copies of the novel so that your intermediates may finish reading it at home. *Christian Youth Fellowship Studies China* (one copy free) has several sections useful to you. Examine the paragraph on pictures, the descriptions of visual aids, and the section on recreation.

Seniors

Tour China with Rowena Ferguson in February. Pages 12-14 of the Ferguson guide tell you how to prepare for a valuable tour. Include in your tour discussions most of the material in "China Yesterday, Today and Tomorrow." Save the history of Christianity for March. *In the Chinese Manner* a film strip, or *Here Is China,* a film, could make up part of your tour. The illustrated booklet, *Look Again at China* brings your resource material. Have all possible pictures and a map of China displayed. Examine the items described on page 2 of *CYF Studies China.* Teach the song in this booklet to your group.

Sunday Evening Groups

Intermediates

"We See the Church Take Root" is the program provided for intermediates in the second leaflet on China in *PM Pack* No. 2. If you used no visual aids in the first session on China, try to show a film or set of slides as part of this program. *Here Is China, In the Chinese Manner,* or *China's Changing West* would fit your needs.

Teach your group a Chinese song. *Christian Youth Fellowship Studies China* has the song, *The Purple Bamboo.* "If They Are Intermediates," in the same booklet, has suggestions for enriching your program. *Great Is the Company, Tales from China,* and *Disciples of Christ in China* furnish resource material. Borrow them from an adult study group.

Seniors

Invite seniors to your first program on China by presenting "Let's Invite Them Over" a week before the study is to begin. You will find the skit in *Christian Youth Fellowship Studies China.* In the same booklet come somewhat detailed program suggestions for the first session on China in *Fellowship,* "China Is Our Country." *Here Is China* would be an excellent film for this program. Or show the film strip, *In the Chinese Manner,* or the set of slides, *China's Changing West.* Use *Look Again at China* to supplement the session in *Fellowship.*

Where Do You Find It?

Constantly young people and their leaders are searching for supplementary materials giving information about the work supported by the youth project, The Christian World Friendship Fund. There are many materials available, but it is difficult to see how they may be related to the CWFF until someone points them out. Below is a list of helpful study materials and reading suggestions, all of which give support to the areas of giving within the Christian World Friendship Fund: China, Puerto Rico, our Home Mission work, and Christian Education.

Missionary Education Study Materials:

Look Again At China, Willis C. Lamott (Seniors)

Puerto Rico Looks Up, Mae Yoho Ward (Seniors and Intermediates)

Disciples of Christ in China, Lois Anna Ely (Seniors and Intermediates)

New China, A, Viola S. Winn (Intermediates)

Tai-Lee's Precious Seed, Mary I. Beck (Intermediates)

Periodicals:

Guideposts (Youth Page)

Vision (weekly publication for Seniors and Intermediates)

Front Rank (weekly publication for older young people)

World Call (note particularly the articles written by missionaries in China and Puerto Rico)

Visual Aids:

My Name Is Han, movie showing the effect of Christianity on the life of a Chinese family, and its effect in the community. 27 min. $8.00.

Beyond Our Own, movie of a very successful young man who gains his success at the cost of his soul. 40 min. $10.

Letters from China is the story of a missionary family and their first year in the mission field. Color movie. 30 min. $9.00.

Two Dollars, sound film strip, is the story of two one dollar bills, alike in every respect, but used in different ways by their respective owners, Mr. Brown and Mr. Gay. Kodachrome. 20 min. $2.00.

Miscellaneous:

Fliers on each Home Mission field

Let's Act Now, by Richard Terrill Baker (a plea for missions in everyday, conversational style)

All materials except **Vision, Front Rank, Fellowship,** and **PM Pack** available from The United Christian Missionary Society. Order the four above from Christian Board of Publications, 2700 Pine Blvd., St. Louis 3, Mo.

Echoes from Everywhere

Thirteen, Less Six Equals Eight!

One group here in Congo has always counted from one to five, and then says, "five plus one: five plus two: etc." up to ten; and so on. Thus 27 is "two tens plus five plus two."

Another group of natives with many children run out of fingers when counting the children, so a foot is raised and the toes used to continue past ten. Bet you couldn't do that!

Poor souls, how difficult it is for the old heads to carry the figures! "How many children have you had?" "Thirteen," came the reply. "How many have died?" "Six." "And how many are living?" "Eight." Or, it might be ten born, five dead, and six living. It is just too complicated for a number of the older people.

These folk seem unable to work with abstract figures. They have to see the objects, to count them, to take some away and then count those that are left. Miss Mitchell was puzzled by a school lad who drew his 11.00 frs. ($ .25) from the native bank. Then he got his pay of 16.00 frs. and turned and put 10.00 frs. back in the bank. As she made this re-entry she asked a bit impatiently, "What are you trying to do by making me all of this work? You take out 11.00 frs. and put 10.00 frs. of it back in again." "Oh, no! Mama. The 10.00 frs. I put in are from the pay of this week."

—Lelia B. Baker

Mondombe, Belgian Congo

Crusading in San Luis Potosi

The churches in San Luis Potosi, Mexico, under the leadership of Sr. Daniel Lopez de Lara, are taking the Crusade for a Christian World seriously and are working to make it a success. There are more than fifty who have signed the pledge as active Crusaders. Recently the Central church reached an all-time high in attendance and offering at Sunday school, and the church budget has been almost doubled.

The new church in Colonia Centenario is prospering. In addition to Sunday afternoon and Thursday evening services, there is Bible study for the women every week, and visiting in the homes. The young people have organized a society which meets on Sunday evening. A radio, the gift of a friend, and a record player, as well as books and games, have made the social hall a place of rest and peace for many who need it greatly. The laymen of Central church, as well as the pastor, are helping to direct the mid-week services in La Colonia.

—Mr. and Mrs. H. T. Holroyd.

San Luis Potosi, Mexico

Ladies Day Out!

The new "Ladies Day Out" is proving to be a happy and worthwhile experience for the ladies of the community served by the Mexican Christian Institute, San Antonio, Texas. The ladies have been weaving rugs and learning other practical handwork. The latest project has been the canning of vegetables and fruits. They share expenses of the materials as well as the cans of food they prepare. Any neighborhood lady is invited to join this group for a profitable fellowship.

The kindergarten was opened in September with an enrollment of 47 pupils. These 4, 5 and 5½ year olds not only get opportunities to associate together, but are divided into three age groups to participate in activities according to their own interests and abilities. A number of prospective pupils had to be put on a waiting list and will be admitted as rapidly as facilities permit.

A 35th Anniversary Tea was held on November 23, sponsored by the Women's Council of Central Christian Church. The invitation stated, among other things, that "in 1947 there were approximately 3200 families with a population of 16,480 persons in the area served by MCI. Of this group, 2,535 different persons were served by this agency."

—MCI News Letter,

San Antonio, Texas

Chapel Reconstruction

Jack Chatfield's latest building project in the Philippines is in Infanta, Quezon, which is on the Pacific Coast of Luzon. There are very few towns along the coast in that area. Infanta is on the other side of the Sierra Madre Mountains from Manila, and the road goes through some of the largest timber we have seen. The sawmills seem to be cutting it very fast, and we are afraid that in a few years most of the trees will be gone.

Copra and lumber are the chief industries around and in Infanta. There is a very good port near there and ships come in to load copra for the United States and other ports. We have an active church, although they lost their building during the war. Some of the American soldiers who occupied the town for a while helped them build a rubble chapel which they are still using, but which will not last much longer.

The hardware, roofing, cement, and adobe stone for the foundation have to be hauled over the mountains, and Jack has been purchasing such items for them.

—Ena Chatfield.

Philippine Islands

Service for a Medicine Man

Although some of our western customs have been adopted and adapted by our American Indians, yet many still believe in dreams, guardian spirits and all manner of omen. Some look to the medicine man (twa-tee) and medicine woman (twa-tee-aiet) for cure in illness.

Several weeks ago one of our most beloved medicine men passed away. At his funeral were five of his comrades dressed in their beaded finery, each wearing a single feather. There were also a number of women dressed in their typical garments. With the men on one side and the women on the other, they performed their ancient funeral ceremony: chanting, ringing of bells, holding the right hands upward and turning around three times at intervals. In the plaintiveness of their melodies one feels a deep longing. Can you and I by sharing our faith lead them to that for which they long?

On a hillside surrounded by ranges of the Cascades our friend was laid to rest. After the casket was lowered, the assembled men filed by, each taking a handful of soil and casting it on the casket in three motions of the hand, turning

"I Am With You"

Pastors Henrik Ljung and Helge Tellburg attempt to instill a feeling for God in the good-natured but irreligious farmer, William Carlsson, in "I Am With You," feature-length motion picture filmed in Southern Rhodesia under joint auspices of the Church of Sweden and Studio Films. The picture is being released for church and similar showings in the U. S. A. by The Religious Film Association. A large New York cast was employed to make a lip-synchronized English sound-track. The importation of a film sponsored by a church in a foreign land is a significant ecumenical gesture. The film was made with a professional cast and direction, as well as native Africans.

und three times, then passing along the circle formed around the grave men and women. Then all of the men filed past, doing the same.

Thus in reverence we shared in the last of caring for the body of a much oved Yakima Indian. Countless miles l great distances had he traveled in ping his people. Friends and relatives n gathered at the family home for a t and to receive his possessions which e distributed among those present—an Indian custom.

—KATHERINE SCHUTZE.

ite Swan, Wash.

r Roads, Breakdowns, l No Garage

n early July, we Bakers drove to Stanville, a two-day trip each way. Our trip made in the station's new Ford delivery. In addition to Margaret's trunk and case, we took along two boxes of "chop," amp bed and bedding apiece, a pressure p, a one-burner oil stove, and extra line for the truck.

We stopped each night at one of the mud and thatch houses put up by the state officials for their use when traveling "circuit." One of the houses was full of fleas and in the morning we looked like the measles. Doctor and the children set up the beds and hung the nets, while Lelia cooked supper. Early the next morning we filled the gas tank, ate breakfast, and packed ourselves and baggage into the little truck.

The roads are much better than formerly. However, the government is badly handicapped by lack of machinery and skilled labor. On the way over and again on the way back, we had the misfortune of breaking a spring in a stretch of bad road. There was nothing to do in this land of no garages and no springs for sale, but to creep along and hope luck grew no worse. Only one new leaf could be obtained at Stanleyville.

We had hardly gotten home and the spring patched before the Roberts family left in the truck for the Mission Advisory Committee meeting at Wema.

—DONALD H. BAKER

Mondombe, Belgian Congo

Missionary Worship Service

Theme: The Master Said

FEBRUARY

the Children Come to Me, and Do Not Hinder Them

LEADER: These words the Master said: the children come to me, and do hinder them; for to such belongs the gdom of God *(Luke 18:16)*.* Of the ld in the midst he said: Whoever receives such child in my name, receives me; l whoever receives me, receives not me him who sent me *(Mark 9:37)*.*

HYMN: "This Is My Father's World" *hristian Worship: A Hymnal,* 171)

LEADER: The hymn, "This Is My Father's orld," greatly appreciated by both inese children and adults, has been an pression of faith and hope in the difficult urs of which there have been so many ring the decade and more of war that ina has suffered. Hsiao Tao, or "Little cape" as she would be known in English, just one of the children who has been roduced to Christian hope of a better rld through the witness of the church China.

HSIAO TAO'S STORY: Margaret Lawrence, w on furlough from Nanking, China, ls the story of Hsiao Tao. Hsiao Tao, "Little Escape," was thus named beuse she was born out in the country. ere her father and mother had fled at bombing of Nanking. Though her rents would have preferred a son, they lcomed "Little Escape." They also welmed the little daughter born two years er who sickened and died during the r. Another girl baby was born four years er. Now "Little Escape" is nine and s still another baby sister. Other children ll probably follow until her parents have son. Why such persistence? A *son* is life urance. Sons bring their wives into eir own old homes and the first duty of a young couple is to care for the son's father and mother.

"Little Escape's" parents have moved back to Nanking where they are servants in a school. They live in the school. That has been fortunate for the children. "Little Escape" at nine years of age is in the second grade in the school where her parents work. She takes the lead in some school activities but has to study unusually hard to keep up with her grade. In her play hours she is seldom seen without one or both of her little sisters under her care. More often than not she has the baby in her arms. On Sundays she goes to Sunday school with at least one child in tow. In that she is like other "big sisters" of nine who are also there with little sisters and brothers. "Little Escape" is a marked child because she has a crooked neck but her parents cannot be concerned about that. Doctors are costly and it takes all they can earn merely to live.

"Little Escape" is like many of China's children who go through life with handicaps, with belated or no schooling. Little girls now are given far more chance to live and learn than in former generations. However, they are almost never as precious as their brothers. They are likely to be overworked in the home while their brothers are spoiled with too much attention. They expect to serve their brothers and hardly know what it means to be jealous of the latter's more favored position in the family.

"Little Escape" is just one of the children whose lot is being bettered by the loving concern of missionary groups. By our steady support of the missionary cause we can receive Chinese children, and other children around the world, into our love and care.

A SOLO PRAYER: "Suffer the Little Children to Come Unto Me" *(adapted from a hymn popular with the children of China)*

OFFERTORY SENTENCE:

"O Father, look from heaven and bless,
Where'er thy servants be,
Their works of pure unselfishness,
Made consecrate to thee!"

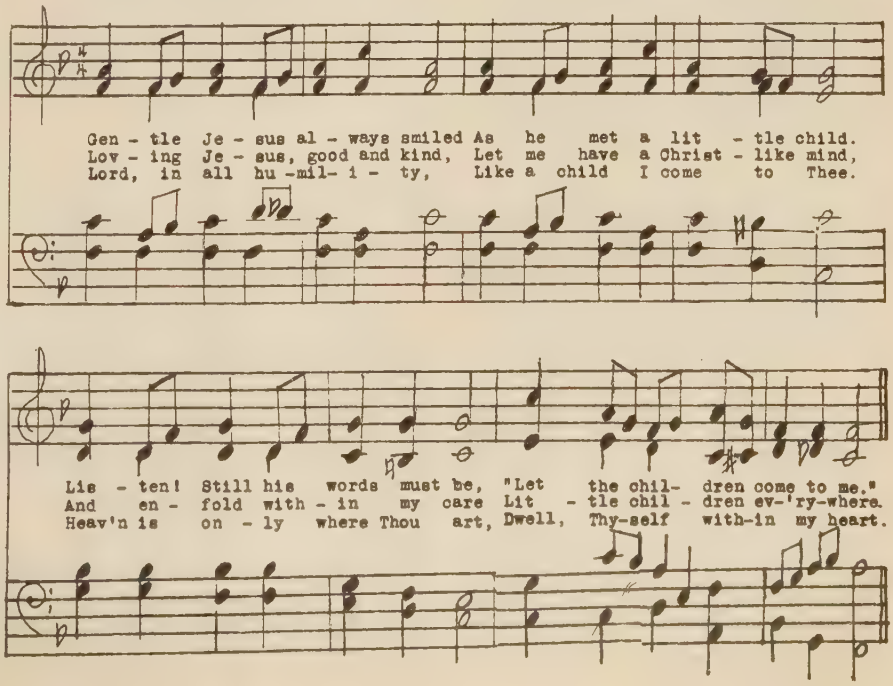
MISSIONARY BENEDICTION

*From the **Revised Standard Version.**

Suffer the Little Children to Come unto Me

Adapted from the Chinese of T. C. Chao by Lois Anna Ely

Chinese Melody, No. 458 in "Hymns of Universal Praise"



ON December 31, 1948, Edgar Lloyd Smith retired from active service. He came to the staff of The United Christian Missionary Society in February, 1944, as field supervisor of the Committee on War Service. In April, 1945, with the war service activities falling off, he was elected by the board of trustees to give part time on the staff of the department of church development and evangelism as national director of ministerial services. In this capacity, Mr. Smith has rendered significant service in the fields of ministerial placement and ministerial recruitment. Previous to his service at national headquarters, Mr. Smith served for many years as state director of religious education in California.

Mr. and Mrs. Smith will return to California for retirement.

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Miss Alva Shackelford was married to Leonard Brown on Thanksgiving morning in Indianapolis, Indiana, at Second Christian Church. Mrs. Brown will continue as national director of missionary organizations in the National Christian Missionary Convention, which position she has held for the past two years.

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Asa F. Seay of University City, Missouri, president of the board of the National Benevolent Association, has recently made a gift of $85,000 to the Association. This gift was made in memory of his wife who died a few months ago and who was deeply interested in the welfare of needy children. Mr. Seay desires that the gift be used in the establishment of a home to be known as the Carrie Hedrich Seay Memorial Home for Children. It will be located in western Pennsylvania, where the land has been purchased.

———

Edward L. Day, for the past 13 years secretary of the Christian Church Union of Indianapolis, and Mrs. Day were honored by a reception in the University Park Christian Church, observing Mr. Day's 50 years in the Christian ministry. WORLD CALL extends heartiest congratulations to Mr. Day.

———

Our attention has been called to the fact that many WORLD CALL readers have not known of the passing of Mrs. Pearl Harmon, wife of the late H. H. Harmon, on March 6, 1948, in Oklahoma City. Mrs. Harmon had served the church faithfully and well, a good help-mate to her splendid husband. They served the brotherhood in many ways, particularly in the National City Christian Church in Washington, D. C., and in the endowment crusade for the benefit of our colleges.

Miss Bessie Chandler, critic kindergarten teacher at Simmons school, laboratory school of the St. Louis school system, recently was granted her master's degree in early childhood training from Teachers' College, Columbia University, New York. Miss Chandler is continuing her study toward an advanced professional diploma and her doctorate degree. She formerly was a secretary in the department of religious education of the National Christian Missionary Convention and is a member of the curriculum committee of the United Society.

———

Connor G. Cole has resigned as director of publicity for The Crusade for a Christian World to re-enter the chaplaincy. Mr. Cole will be taking up his new duties early in 1949.

———

A daughter, Cornelia Joy, was born to Mr. and Mrs. Richard Dawson on November 8. Mr. Dawson is director of visual aids in the department of financial resources of the United Society.

———

Friends of Mrs. E. K. Higdon will regret to learn that her 89-year-old father, C. J. Wilson, passed away in Chandlerville, Illinois, on November 3.

———

A. L. Haddon, principal of the College of the Bible, Dunedin, New Zealand, and editor of the *New Zealand Christian,* arrived in San Francisco, California, on November 6 for an extended tour of the United States. He will return to New Zealand about March 1, 1949, after visiting many of our colleges.

———

The annual meeting of the National Laymen's Advisory Commission will be held in St. Louis, February 10 and 11, 1949. The central committee will meet on February 9.

———

Mark Rutherford of Oklahoma has been called as a director in the department of men's work of the United Society. He assumed his duties January 1. Mr. Rutherford's work in Oklahoma has been noteworthy and he brings a rich experience to his new task. D. L. Hughes, pastor of the Fruitville church, Oakland, California, has been called to succeed Mr. Rutherford as director of men's work in Oklahoma.

———

Miss Elsie Cook, secretarial assistant in the department of missionary organizations of the United Society, has suffered a fall which broke two bones in her right foot. By the use of crutches, she is able to carry on her office duties.

Halsey Wakelin, until recently field secretary of the All-Canada Committee, has closed his work with the board and accepted the pastorate of Central Church, Regina, Saskatchewan, Canada.

———

Lyrel Teagarden, missionary to China under the United Society since 1920, has just completed the sixth book in a series on religious education, called *The Builders' Series.* The first unit won her a cash prize from the Presbyterian church for the outstanding work of its type put out in China. Words of commendation and appreciation have been received from the committee on Christian literature for women and children of the World Council of Christian Education. In addition to this writing, Miss Teagarden has done very constructive work in religious education in Chuhsien, Hofei, and Nantung during the past year.

———

On November 30, in Graham Chapel at Missions Building, Indianapolis, Indiana, Miss Ruth Erni Knowlton of Memphis, Tennessee, and Miss Dorothy Bernice Wright of Bristol, Virginia, were commissioned as missionaries of The United Christian Missionary Society in an impressive ceremony, followed by a communion service. Following a period of study of the Spanish language at Medellin, Colombia, in South America, Miss Knowlton will do educational and counseling work in Asuncion, Paraguay, and Miss Wright will teach in the social center at Aguascalientes, Mexico, and work in the library.

———

Miss Katherine Schutze has been elected by the board of trustees of the United Society to the position of adult work in the department of missionary organizations. She will carry special responsibilities for business and professional women's organizations. Miss Schutze has served the United Society in other capacities. As a missionary, she served for a time in China; since her return to America, she has rendered devoted service to institutional missions, first at Hazel Green and, for the past year, with the Yakima Indian Mission.

———

Miss Frances Hill, director of children's work, department of missionary education, has prepared the winter volume of *Thoughts of God for Boys and Girls,* a devotional quarterly, published by the Connecticut Council of Churches.

———

Mrs. Stella C. Peck, secretary of women's work in Illinois for the past 13 years, re-

(Continued on page 45)

Precious Package

iss Verla Elliott, missionary, holding a nine-months' old Chinese baby boy.

O give birth to a son is the greatest desire of a typical Chinese woman. In society where the family is still the imrtant unit, giving birth to sons is very cessary. The parents, when they grow d, must depend upon their sons for onomic security. In China there are no old e pensions, old folks homes, or social serities. It is small wonder then, that when son is born he is called a "Precious Packe"; within him is enfolded all the hopes past and future generations.

About one half of all Chinese babies die the first year of life. The mother lously guards her son during these danrous months. She prays that diphtheria, allpox, whooping cough, and typhoid ver will pass him by. If he is fortunate ough to reach his first birthday, a gala rty is given in his honor. A big feast is epared and all those who sent him prests at his birth are invited.

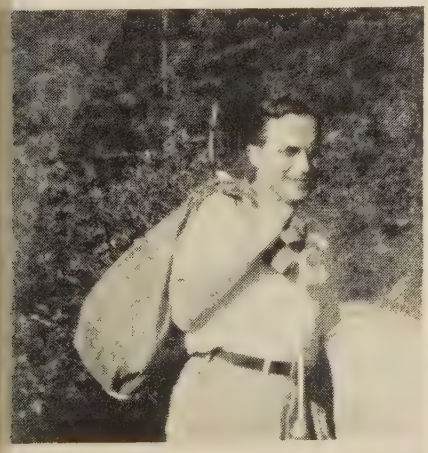
Belief in evil spirits have led the Chinese pretend that their boy babies are girl bies. They put jewelry on his wrists and kles. A silver necklace is hung around s neck. They dress him in colorful clothg and do everything they can to deceive e spirits. They love their Precious Packe and do not want the gods to take him ay.

The bundle you see Lewis Smythe, prosor in Nanking University, China, carrying is a "precious package." In it are hundreds of millions of dollars in Chinese national currency. Lewis was heard to remark, "The money in this bag will last our family for about one week." He was not joking since the money is next to worthless.

Fortunately the Chinese Government has inaugurated a new currency reform. We are happy about this for now (as of September, 1948) we can carry a month's salary in our billfolds. We no longer need to carry a basket. One American dollar is worth four Chinese dollars. Once again, we can almost live on our salaries. We are wondering if the money will remain stable.

—GLYN B. ADSIT,

Hofei, China



wis Smythe of Nanking carrying a sack of money.

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In Memoriam

Mrs. Carrie Weaver, September 14, 1948, oldest member in years of service of the Metropolis, Illinois, Christian Church and the mother of an Army Chaplain, Major Arthur Weaver.

Mrs. Grace Martin, 72, September 16, 1948, LaFontaine, Ind. Widow of the late A. L. Martin, an Indiana pastor and district evangelist until his passing two years ago. Mrs. Martin was an active missionary society member.

Mrs. J. H. Porter, 79, October 30, 1948, LaFontaine, Ind. Devoted member of the Christian church and all its organizations. Daughter of Simon Spradling who served as the church elder more than a half century ago.

Mrs. Leona Walker, 48, August 10, 1948, Breckenridge, Mo. Faithful member of the church, and WORLD CALL Secretary at the time of her death. She was a loyal member of the Council.

Mrs. Helen Kirkwood, 91, October 18, 1948, Rushville, Ind. Faithful member of the Ben Davis Creek Church and missionary society for 65 years. Attended county missionary convention on October 6 and was the oldest member present, both in age and service, in the county.

James E. Barbee, July 20, 1948, Atlanta, Ga. Formerly pastor of the Riverside Avenue Christian Church, Jacksonville, Fla., having organized and directed the first Florida Young People's Conference. An active civic and welfare worker.

Mrs. Ernest W. Myers, October 20, 1948, Seymour, Ind. Vice-president of the missionary society, a teacher in the Bible school, a faithful, loyal Christian who will be greatly missed.

Mrs. Pearlie Lee Webb, October 19, 1948, Hillsboro, Texas. Official chairman of the WORLD CALL Committee for 15 years. Her record of subscriptions has kept the church on the WORLD CALL Honor Roll. Her consecration to this task had a tremendous influence on the continued progress of the church in the field of Christian service both at home and around the world.

D. R. Bebout, October 14, 1948, Jackson, Miss. Graduate of Bethany College in 1898, and post graduate work at Butler University. Minister and Field Secretary of Illinois churches until 1913. Then served on the faculty at Southern Christian Institute until retirement when Mr. and Mrs. Bebout made their home in Jackson and attended First Christian Church.

Mrs. Enos Hostetler, July 28, 1948, Frankford, Mo. Active member of First Christian Church, and charter member of women's missionary council. Ardently served her Lord as long as her years and health permitted.

Walter P. Jennings, Plainview, Texas. Former pastor of First Christian Church. He was an ambassador of God on earth, and lived on the princely salary of poverty in order to heed his church's call. He ministered to the needs of both rich and poor. He taught them to think of God and his teachings. He did his duty well.

Miss Minnie Killie, October 16, 1948, Indianapolis, Ind. Faithful member of Hillside Christian Church. Treasurer of missionary society many years and devoted teacher of the Loyal Women. Consecrated and loyal in all her friendships. Age 80.

Mrs. Katharine Hallstein, October 19, 1948, Mackinaw, Ill. Member of the missionary society. Age 62.

Mrs. Etta Rose Carter, 74, August, 1948, Edinburg, Ind. President of the missionary society for several years, and taught the Good Will Circle class as long as health permitted.

Mrs. Bessie Hutcheson Wilbern, November 21, 1948, Mount Vernon, Indiana. Served on State Board of missionary society for many years and as a district secretary. A devoted and active church member.

Another Mission Church Becomes Self-Supporting

The Mather, Pennsylvania, Church, and members of the Church Board.

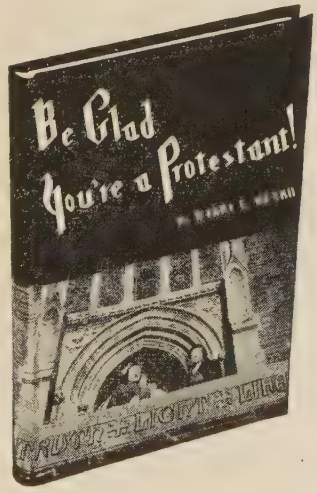
IN 1920, a Cleveland concern opened mining operations in Greene County, Pennsylvania. A town soon began to take shape around the mines and was named after one of the members of the firm—Mather. Two nearby ministers, A. F. Haines of Brownsville, and Ray Manley of Republic, immediately considered the possibility of establishing a church in this new community. Charles G. Aldrich, just returned from overseas duty with the Y.M.C.A., became the minister at Clarksville and organized a new church at Mather.

This Mather church was jointly supported by the Western Pennsylvania Missionary Society and The United Christian Missionary Society. In the beginning all services were held in the homes in the community and in the company-owned theatre building.

As a result of the Jubilee Year, funds were designated to build a church at Mather, and the cornerstone was laid in the spring of 1925. In 1936 the church had grown until Mr. Aldrich began to give his full time to Mather. Other advances were made through local, state and national assistance.

In 1944, Mr. Aldrich passed away. In January, 1947, the present pastor, Norman E. Allen, was called and he set himself to the task of bringing the church to full self-support by January 1949. This goal was not only reached, but the church will carry on even a larger program both locally and world-wide than it has ever carried on before.

Mather church will never lose sight of the fact that it was the missionary zeal of the brotherhood of Disciples of Christ that established and nurtured the church.



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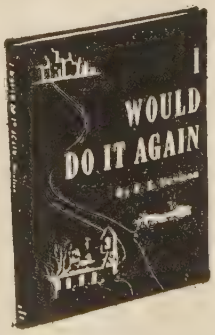

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Disaster Comes to Mexican Mission

A GREAT deal of F. J. Huegel's time in Mexico City is spent with the city's firemen. He has been able to reach many of them through Sunday services at the firehouses, and through other activities. A letter dated November 30, from Mr. Huegel, brings the following report:

"Twelve of my dear firemen lost their lives fighting a terrific fire early Sunday morning. The orders were to march into the flaming building no matter what might come. One of the men said to his captain, 'I think it will mean death.' The answer was 'I think so too, but we have our orders.'

"A few minutes later the three-story blazing stone edifice collapsed on top of the men. My first fireman friend, who opened the way for me, was buried alive and rescued hours later, saved because a steel girder held up tons of debris. The whole city is in mourning. . . .

"Only a few days ago I had the tenderest meeting with this very group. . . . One, a giant of a fellow, always very eager, showed me his Bible. He had read it through up to and including a part of Matthew. . . . Now I feel a greater responsibility than ever toward these men. The captain who was killed was the one who recently suggested that at our Christmas celebrations this year we have in the wives and children of the men."

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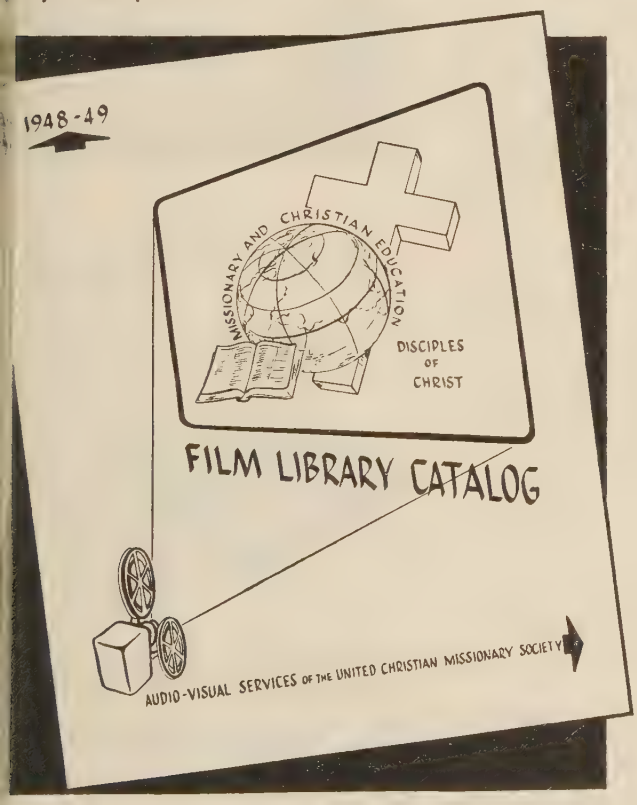

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CHINA MISSIONARY STUDY

My Name Is Han shows how a Chinese farmer finds God when his neighbors put Christianity to work. A 25 min., sound movie, $8.00.

Letter From China shows the first year of a missionary's life in China. A 30 min., color movie, $9.00.

Children of China illustrates family life in China. A 10 min., sound movie, $2.00.

GENERAL MISSIONS

I Am With You is a new and startling feature length movie filmed in Africa. It interprets the words of Christ, "I am with you always . . . " as a young missionary accepts his challenge to work with God. A 75 min., sound movie, $16.00.

Amsterdam Assembly portrays the dramatic forming of the World Council of Churches. A 20 min., sound movie, $2.00.

Looking to Puerto Rico's Golden Jubilee shows the work of the Puerto Rican churches as it will appear to visitors of the Golden Jubilee Convention. 36 beautiful 2"x2" color slides, $1.75.

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Book Chat

(*Continued from page* 18)

He was one of the organizers of Copec, a group of progressive social reformers, and he belonged to the Labor party in Britain. His chief distinction to Americans was in his leadership of the ecumenical movement. He was the most important personality in the Edinburgh Conference of 1937, and a leading if not an indispensible figure in the formation of the World Council of Churches. His death, before the close of the war, was universally lamented, and was a great loss not only to Britain but to the universal church. He was probably the greatest churchman which the twentieth century has produced, and Dr. Iremonger's book is worthy of the subject.

OUR present hunger for greatness doubtless accounts for the revival of interest in Albert Schweitzer and his work. Schweitzer's great book of theological research, *The Quest of the Historical Jesus,* has just been reprinted. Though published nearly forty years ago, it retains its interest and vitality for those who have theological training or interests. *On The Edge of The Primeval Forest,* Schweitzer's simple narrative of his life and work in Africa, written in 1913 and added to in 1926, has also been republished with many illustrations and an attractive format. A fresh volume called, *The Africa of Albert Schweitzer,* "as told in text and pictures," by Charles R. Joy and Melvin Arnold, is a rich addition to the Schweitzer collection. It is a beautiful book profusely illustrated with lovely pictures which are accompanied by an informative text. This book will give the average reader a clear and interesting view of Dr. Schweitzer's work. A short essay by Dr. Schweitzer on the task of civilizing the natives closes the work.

Books Mentioned on Page 18

I WOULD DO IT AGAIN, by F. E. Davison. St. Louis. The Bethany Press. 158 pp. Price $2.00.

WILLIAM TEMPLE: ARCHBISHOP OF CANTERBURY, by F. A. Iremonger. New York. Oxford University Press. Price $6.50.

THE QUEST OF THE HISTORICAL JESUS, by Albert Schweitzer (reprint). New York. The Macmillan Co. 413 pp. Price $5.00.

ON THE EDGE OF THE PRIMEVAL FOREST, by Albert Schweitzer. Illustrated. (Reprint) New York. The Macmillan Co. 222 pp. Price $4.50.

THE AFRICA OF ALBERT SCHWEITZER. Illustrated. Text and pictures by Charles R. Joy & Melvin Arnold. New York. Harper and Bros. and Beacon Press. Price $3.75.

PELOUBET'S SELECT NOTES, 1949, by Wilbur M. Smith. Boston. W. A. Wilde Company. $2.75.

The 75th anniversary volume of the famous commentary on the International Bible School Lessons is up to past standards. Thousands of teachers of the uniform lessons will again find here a wealth of invaluable material for preparation. Special sections include: The Teacher and His Class, The Lesson in its Setting, The

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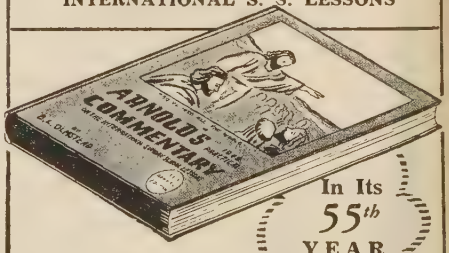

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cher's Library, The Plan of the Lesson. text of each lesson appears, with ous notes in which the outline is fol- d and in which there is adequate e-by-verse comment. The first two quar- cover the life of Christ; the third is n to a study of the Psalms; and in the th there is a study of selections from h and Jeremiah.

DIE, by Umhau Wolf. Drawings by Seed. Columbus, Ohio. The Wartburg s.

his is a picture book for young children is built about the activities of a lit- Negro' boy, his mother, father, brother other relatives, and his companions at ol and at play.

Publications Received

LOUBET'S SELECT NOTES, 1949. Wilbur M. h. Boston. W. A. Wilde Co. $2.75.
DY OF KETTLE ROCK, by Agnes Barden Dus- Boston. W. A. Wilde Co. $2.50.
OTES ON THE DOCTRINE OF GOD, by Carl F. Henry. Boston. W. A. Wilde Co. $1.50.
HE LUTHERAN CHURCH AND ITS STUDENTS, by E. Markley. Philadelphia. The Muhlenberg s. Cloth, $3.50; paper, $3.00.
ANGA YOANE, by Wanga Himself; Translator, ert Smith. Indianapolis. United Christian ionary Society. $1.25.
ILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY. LIFE AND LETTERS. By F. A. Iremonger. New . Oxford University Press. $6.50.
LACK ODYSSEY, by Roi Ottley. New York. les Scribner's Sons. $3.50.
HRISTIAN MISSIONS MEET THE CULTURES OF ASIA, by Earl H. Cressy. New York. Friend- Press. Paper, 50c.
EACHING AND THE DRAMATIC ARTS, by E. ston Jones. New York. The Macmillan Co. 0.
HE QUEST OF THE HISTORICAL JESUS, by Al- Schweitzer. New York. The Macmillan Co. 0.
NCOLN AND THE PREACHERS, by Edgar DeWitt s. New York. Harper & Brothers. $2.50.
N THE EDGE OF THE PRIMEVAL FOREST and E FROM THE PRIMEVAL FOREST, by Albert eitzer. New York. The Macmillan Co. $4.50.
DUCATION IN A DIVIDED WORLD, by James Bry- Conant. Cambridge, Mass. Harvard University s. $3.00.

The Bible Becomes Better Known

f all the events of 1948, the death assassination of M. K. Gandhi, spiritual political leader of the people of ia, has had the deepest and most far- hing effect. Mr. and Mrs. Herman nolds, of Pendra Road, send this com- nt on the reaction there:

"The evangelistic work in our area is ch more vital since Gandhi's death. The his memorial service was held through- India, the Hindus from Pendra and dra Road came to our pastor, and r to our bungalow, to ask help in nging a proper service. They were one h us in every way, and as we prayed t day, it had or seemed to have a rvelous effect on all Hindus present. put our loud speaker up on the rch tower and the news and program e broadcast to six or seven villages. ry talk made by a Hindu compared rist and the best they saw in Gandhi. other words, when they wanted to pare Gandhi to the highest they knew was Christ.

Every day our Bible becomes better own to the Hindus, and our sales of istian literature are enormous this r."

This organ helps write hundreds of letters like this!

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These Little Pigs Never Went to Market

THEY went to the mountains of Abra and Apayao in the Philippine Islands. Their parents flew over from California as an air freight shipment of purebred Berkshires from the California ranches. Mr. and Mrs. Jack Chatfield and I visited the Santa Maria government breeding station near Vigan and loaded their "mommy" in the back of our jeep. She squealed and kicked at the close confinement, and Mrs. Chatfield questioned such familiarity even with an imported American "piggy."

"Mommy" Berkshire was well fed by all hands at the Vigan Training School. Her long body and short nose is a sharp contrast to the long nose and short body of our native pigs. In due time she was nursing seven little pigs. Every student was ready to select one for his home village.

The piglets began to eat rice, coconut meat, sweet potato vines, and corn. At two months they were vaccinated with cholera vaccines from Iowa. Then their ears were pierced for tying or leading and they were ready to go.

Number One was loaded into a rattan cage that just fit on the back of my old friend, "Bandoy." Away he went to Bayag Apayao, a five-day walking trip over the mountains from Laoag. He will be the first pure-bred pig in that section where wild pigs invade the gardens every night.

Number Two was boxed and sent temporarily to Bangued where he grew so fast that two men had to carry him one whole day up to his mountain home, swinging from a bamboo pole. He is the pet of all the community at Lamao, Abra, where we have 80 high school students keenly interested in better animals.

Piggy Number Three took the longest trip—to Kabugao, Apayao, where ex-chaplain Louis Saunders is launching a vocational high school for the last unoccupied provincial capital in the Philippines. This piggy rode in a tight crate in the jeep until he became very hot. Oversympathetic friends put him, crate and all, in a small stream for refreshments, then peeped in the top to see his reaction. The next moment the pig was a streak heading for the tall grasses. Except for a long football shoe-string tackle, he would soon have been the King of the Alingo (wild pigs). He was loaded into the boat at Lucban and started up the river on the five-day push-and-pull trip over the rapids. He safely passed the crocodiles on the banks and finally was met by the student group at Kabugao. Now "Porky" is the Number One animal in their New Food Production program.

Here in Vigan, the students are taking care of a young pair of Anglo-Nubian milk goats. They are Flopsy and Dopsy, so-called because they have exceedingly long ears. They too have a history. The Bangued breeding station turned their progenitors loose in the mountains to run free and escape capture by the invading Japanese and guerilla troops. Their pop and mom went to the top of the highest mountains and survived. They, too, are to form the basis of the school goat herds in Abra and Apayao. Won't Louis Saunders look like Robinson Crusoe taking them up the river to Apayao?

Of course we should admit that one of our mischievous boys always ties Dopsy, the buck, close to the path where the girls go by, then waits to hear them squeal. Goats and boys are the same in all lands.

—PAUL D. KENNEDY,
Philippine Islands

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World Call News Room

(*Continued from page* 38)

d November 1. She will act as office tary in the state office until June 30, Mrs. L. A. Crown, who has been dent of the Illinois Christian Women's ionary Society and who has served in al assignments in the Crusade work e Society, has been selected to succeed Peck.

———

cause her husband has accepted a ch in another state, Mrs. Arthur M. w has tendered her resignation as state tary of missionary organizations-educa- for Florida. Mrs. Depew accepted the secretaryship in November, 1945, and given excellent leadership to both adult youth groups.

———

s. Lewis Hurt has been reappointed issionary service in the Belgian Congo e board of trustees of the United So- . Mrs. Hurt, with her husband, were ed last June, but since Mr. Hurt's de- in August, it has been Mrs. Hurt's e to return to the field where she may two terms of service.

———

ord has come from China that Mrs. er Shao has suffered a broken knee must spend two months in bed. The s' son who was ill two years ago is sick. Christian friends in America will to remember this family in their ers.

———

r. and Mrs. Paul C. Kepple, mission- to Mexico, with their three children, iving in Hartford, Conn. Both Mr. and Kepple are enrolled in the Kennedy ol of Missions, carrying a full schedule cademic work.

———

r. and Mrs. Raymond Mills and chil- , Elizabeth and John, left Paraguay in November. From Buenos Aires, they d on the same ship as Mr. and Mrs. McWilliams, who have been working Colegio Ward. They arrived in New in December.

———

rs. H. C. Armstrong passed away on ember 24 at her home in Ordway, Colo- . Mrs. Armstrong had been in failing th for more than a year but was n suddenly ill and passed away within w hours. She had been active in all ch work, especially the women's work. ill be remembered that Mr. Armstrong d as the executive secretary of the ciation for Promotion of Christian y for many years.

———

ORLD CALL carried a news item in the ber issue relative to H. Parr Armstrong ning as director of the Oklahoma City ncil of Churches to become executive ctor of the Texas Laymen's League. In r, it was stated that J. Allen Watson succeeding Mr. Armstrong. Mr. Watson become general secretary of the Kansas , Missouri, Council of Churches. (See s Room item, page 31, December 1948, RLD CALL.)

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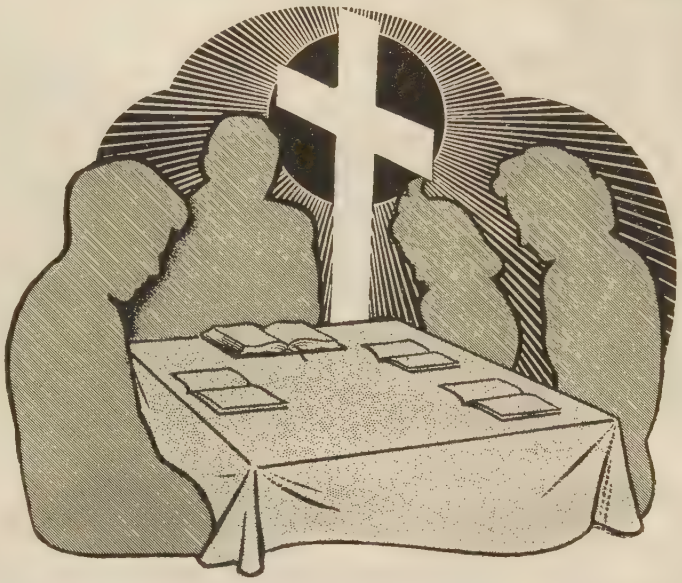

IN THE SHADOW OF THE CROSS

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Library, Youth Activities, Classes at Morelos Social Center

IN Aguascalientes, Mexico, is the Morelos Social Center which includes a public library, the Mexican Youth Association, English classes and clubs.

The library is the only public library in this city of 100,000 inhabitants. The librarian, a Mexican woman, keeps it open from 11 to 1, and from 4 to 8 every day except Sunday. There are reference books, fiction, non-fiction, children's books, local and Mexico City newspapers, and a set of the textbooks used in the local high schools for the convenience of the pupils who come here to study.

The Youth Association is directed by Virgilio Ramirez who, only a few years ago, was one of its most constant members. For a small fee the members can come from 5 to 10 each evening except Sunday to play ping pong, table games, basketball, etc. School boys are admitted free to the playground on Tuesday between 5 and 6, and the school girls organize games. The members of the Association form basketball teams which take part in every local and state tournament, and have a case filled with the trophies they have won.

At present there are seven English classes taught by Misses Ruth Leslie and Leila Callender, comprising four years of study. The students are high school boys and girls, young businessmen and women, and workers in the railroad shops. Many requests for classes, especially private ones, have to be turned down for lack of time.

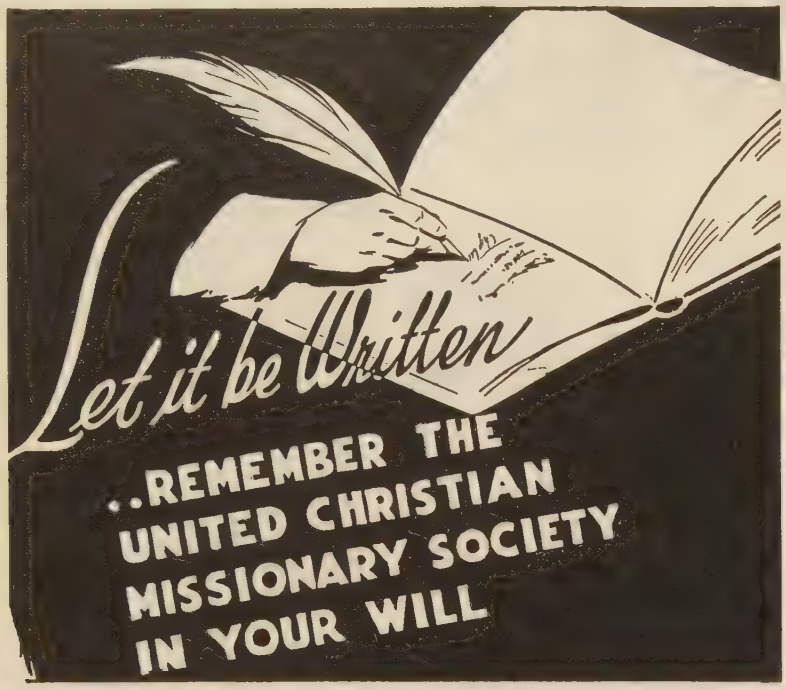
The English students form the Morelos English Club which recently celebrated its third birthday and is becoming more active day by day. Monthly meetings are held in which the members present a program in English and learn many American games.

The Sunbeams, a club for girls from eight to twelve, has been in existence for a year. The girls learn to sew and to cook, and the mothers often report having used successfully a recipe brought home by one of the girls.

The newest club is that of the Explordoras. It attracts girls from 13 to 17, most of whom do not belong to Christian families. They are following a modified Girl Scout program and have already learned something about first aid, bandaging, and trail making. They are making curtains for their club room, and will soon have lessons in dietetics and cooking.

There is also a cooking class. No charge is made, but the pupils furnish the ingredients of the things to be prepared. This is rapidly becoming a popular class. The Social Center is proud of its new kitchen, made possible by many small gifts from friends in the States. The walls are painted two shades of green. There is a gas stove, a sink, and a cabinet for dishes. The English Club is having a cabinet built for its dishes, and an old table will soon be cut down, painted, and put into service. The kitchen will meet a real need for cooking classes and clubs and for parties.

—RUTH LESLIE AND LEILA CALLENDER,
Aguascalientes, Mexico



1 Bethany Graded Lessons are written specifically for the Christian churches, with doctrinal emphasis of the Disciples of Christ. The materials are planned and approved by a committee of more than fifty leading ministers, educators and laymen representing all types of schools in the brotherhood.

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k Up—

We Are Crusading!

VE the platform in the auditorium Colegio Internacional, in Asuncion, uay, there is a blue and gold mural. symbolic, artistic. There is a strong grasping a mighty two-edged sword, word of Truth. From his left hand a light, warm and radiant, over a n which the symbol of childhood s to life.

rty years ago the Mortons found in ion a strange paradox—respect for ng in the midst of almost over- ning illiteracy; eagerness for educa- but antipathy toward religious in- on.

school was opened—a pioneer in ian education. It now has 450 girls oys from kindergarten through high l. It has created a climate of warm, ly understanding, favorable to the n of the seeds of the gospel of

gio Internacional must continue to on as background for the program angelism in Paraguay. Its prestige the whole evangelical movement. ildings and campus are beautiful— ionary bargain too—and maybe that's he women love it so. What I mean to a large degree it is self-support- ut will still need help, especially nel, to make it ever more thorough- Christian institution.

ive ways it will continue its pioneer

mphasizing athletics for health, not tition.

Coeducation, lifting the life of girls w levels of opportunity and raising andards of home life.

Stimulate other schools to better and scholarship through its own ed curriculum.

Practice concern for others, as in nnual benefit for lepers which nets, s fun for pupils and teachers, be- $800 and $1,000 for the alleviation fering in the government colony.

t will continue to witness through classes and religious education to uth that shall make all men free.

a recent state journal of education, ifornia educator who has just re- from two years in U. S. govern- service in Asuncion, paints a dark opeless picture of education in Para- except for the ray of light in such ate school as ours.

we are glad to renew our pledge service, to face again toward Para- and the open door of opportunity usading for Christ through Colegio acional.

he Golden Jubilee gave the Mission raguay its first impulse and built mpus of its great school, the Crusade Christian World will send it forth ew paths of service. God wills it!

—Agnes Fishbach

ion, Paraguay

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Here and There . . . with *World Call*

WHEN hurried visits with members of twelve Tennessee churches were made one week in November, Tennessee Disciples proved to be as eager to show their churches and their state as the national WORLD CALL secretary was eager to discuss WORLD CALL.

In Nashville, *Mrs. George West,* wife of the state secretary of Tennessee, *Mrs. Evylin Gribble,* state secretary of women's work, and *Bob Bell,* associate editor of the *Tennessee Christian,* pointed out spots of interest around Vanderbilt University campus including Disciples House where ministerial students live.

At Jackson, *Mrs. John Wayne,* church secretary, showed the classrooms, offices and activity rooms of the church's new education building.

In Memphis, *Mrs. Dickey,* a member of McLemore Avenue Christian Church, conducted a tour of sights which included the Mississippi River, an attractive residential section, and LeMoyne College for Negroes.

The Tennessee trip was educational in many ways. Not only did the national WORLD CALL secretary learn about Tennessee and its churches, but some church members averred that the meetings brought them a new appreciation of the content of WORLD CALL.

Women attending a meeting of leaders from various Nashville churches expressed interest in hearing how five national boards of the brotherhood cooperate in publishing WORLD CALL.

Robert M. Johnston, Tullahoma Christian Church pastor, told his members at a family fellowship supper that WORLD CALL is a magazine which can give its readers a much-needed world outlook.

Howard T. Wood, minister to Linden Avenue Christian Church in Memphis, commented at a mid-week meeting that he considered WORLD CALL a magazine which both men and women can use profitably to learn of the total brotherhood program.

Miss Virginia Bearden, state WORLD CALL secretary, declared her intention to boost Tennessee's present subscription total from 1,200 to the state's 1949 Crusade quota of 1,686 subscriptions. By doing this, Tennessee will help WORLD CALL reach its 1949 national Crusade quota of 91,000 subscriptions, and the final Crusade goal of 100,000 subscriptions in 1950.

* * * * *

WORLD CALL looks ahead now to a year in which rates will not have to be increased nor office equipment changed. When the year 1948 began the prospect was not as bright. Problems in handling orders held up magazine deliveries until many persons who subscribed under the December, 1947, Christmas offer did not receive their first copies until the following February or March.

Such delays should not occur this year, but because they happened a year ago, expiration dates on a number of subscriptions were set ahead, causing these subscribers to miss renewing at the time of the 1948 Christmas offer. In fairness to these readers who would like to renew at the special Christmas rate, WORLD CALL is extending the offer of the $1.50 club rate on single subscriptions to January 31. After that date, the regular $2.00 single rate again will be effective.

—LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1948 to October 31, 1948 Compared with July 1, 1947 to October 31, 1947

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1947-48	1948-49	1947-48	1948-49
Churches	$163,834.30	$166,977.50	$28,376.97	$24,187.88
Bible Schools	17,516.71	16,601.91	1,347.73	2,095.95
Women's Missionary Societies	40,769.50	36,139.85	1,561.00	683.77
Councils	77,040.23	82,208.73	1,379.01	1,907.28
Young Matrons' Missionary Societies	1,944.47	1,661.28	36.89	35.00
Guilds	7,150.90	8,237.61	133.50	193.50
Youth Groups	6,573.79	5,268.57	473.59	511.82
Children's Groups	696.47	682.53	71.24	187.71
Individuals	5,029.44	3,173.22	7,869.10	7,679.62
Grand Totals	$320,555.51	$320,951.20	$41,249.03	$37,482.53
Adult Missionary Organizations Totals	126,905.10	128,247.47	3,110.40	2,819.55

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $395.69.

Last Column

At the Amsterdam Assembly in August, 1948, one of the presiding officers was introducing Dr. Martin Niemoeller, world-famous German pastor. He said: "We are going to have an address in a language we learned to hate from a man we learned to love."

———

The editors of the *Bulletin* of Hiram College were among the numerous and distinguished pollsters and forecasters who blithely guessed wrong on the 1948 presidential election. Announcing the Hiram Centennial celebration, the *Bulletin* of October, 1948, said, "...and the next President of the United States, Thomas E. Dewey, has accepted the invitation to be the speaker at the climax of the celebration, which will be the commencement address on June 11, 1950."

———

There will be no administrative suppression or distortion of any subject that merits a place of this university's curriculum. The facts of communism, for instance, shall be taught here—its ideological development, its political methods, its economic effects, its probable course in the future. The truth about communism is, today, an indispensable requirement if the true values of our democratic system are to be properly assessed. Ignorance of communism, fascism, or any other police-state philosophy is far more dangerous than ignorance of the most virulent disease.... The truth is what we need—the full truth. . . . Enlightenment is not only a defender of our institution, it is an aggressive force for the defeat of false ideologies.

—DWIGHT D. EISENHOWER, *President of Columbia University*

———

The Christian College

Uphold the Christian college . . .
Her students have more to gain
For the Christian college is concerned
With the soul as well as the brain.

—MAYME GARNER MILLER

———

It is doubtful if anyone ever made a success of anything who waited until all the conditions were "just right" before starting.

———

A lot of hard luck comes from sitting around waiting for a soft snap.

—SELECTED

WILLS

Much could be written of strange facts about wills, but the strangest fact of all can be told in a few words:

Nine people out of ten in America never write a will, leaving the distribution of what they have to chance and to law.

The law is inflexible and impersonal. It considers neither family nor personal wishes. There is just one way to do that. Make a will!

Make a Christian will, remembering the aged ministers, missionaries, their wives and widows by including the Pension Fund in your bequests.

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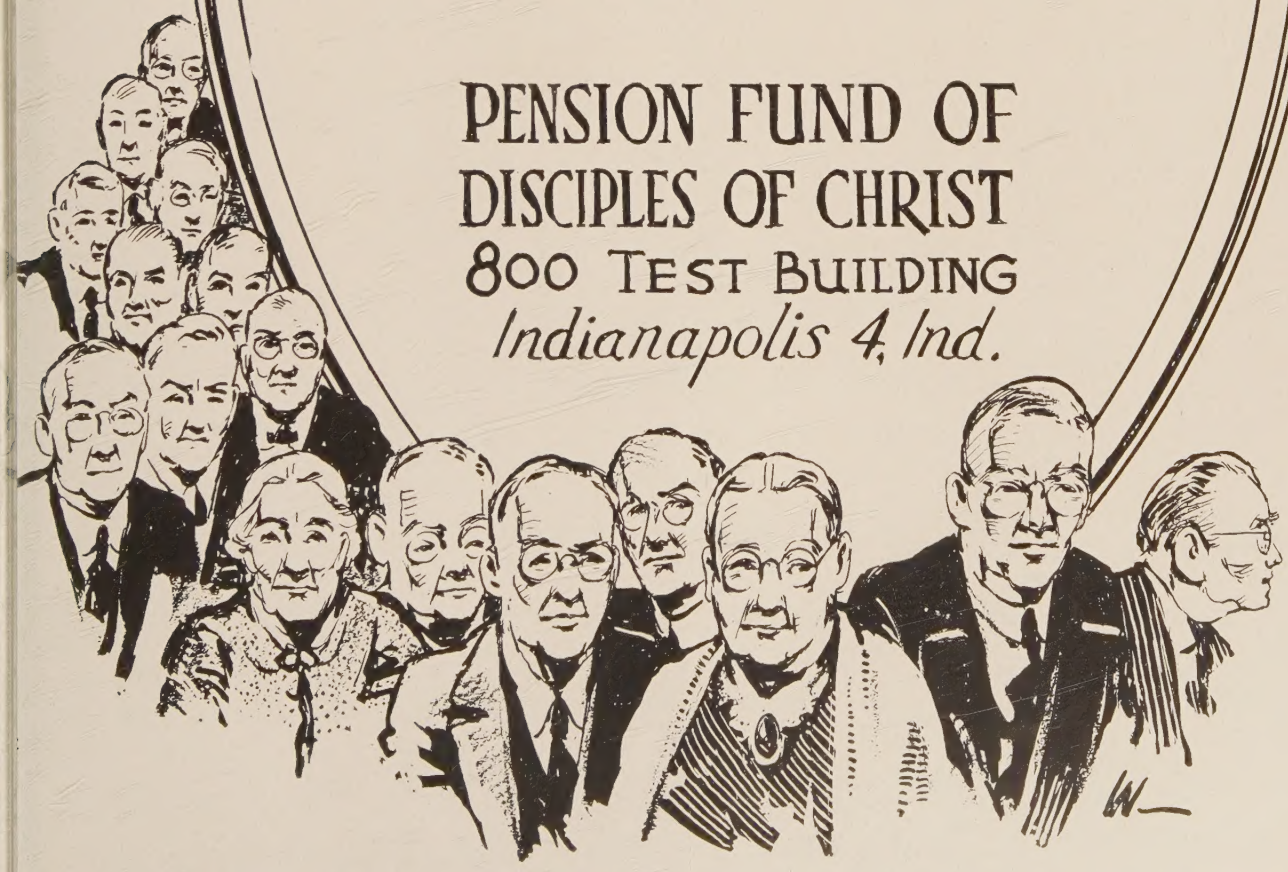

They STILL need us..
THE WEEK OF
Compassion
FEBRUARY 20-27, 1949